

205  
AUGUST • 1958

# Moody MONTHLY

CHRISTIAN HOME ISSUE

## JOB FOR A QUEEN

*The Man Who Was Too Busy*

*Hiding the Word in Young Hearts*



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John E. Brown, Jr.  
President



August,

**I**t never would have happened had not the lady's doorbell been placed unusually low. People who didn't know about it overlooked it, and often grumbled. But she had never gotten around to having it changed.

Then one morning when she was exceptionally busy the doorbell rang. It was her housekeeper's day off, and no one else was around, so she dropped what she was doing and hurried to the door.

There in the doorway was a very small and very woebegone looking boy about three years old. And when she knelt down to look into his dirty face, quite unexpectedly he flung his arms around her neck and cried. "Mrs., I'm lost and I'm tired!"

The lady's heart was melted by his utter dejection. Gently she said, "Can you tell me your name, dear? Maybe I can help you find your home and your mother."

At the mention of "mother" the little fellow burst into uncontrollable sobs, and could not answer. Back into the kitchen they went, where the lady washed his tear-stained face and wiped his runny nose. Then, giving him some cookies and a glass of milk to comfort him, she called the police to see if they had had any inquiries concerning a lost three and a half year old. They told her to try again to learn what his name was.

Further efforts in this direction resulted only in another flood of tears. So she called the police again to tell them that she would keep the lad there until they could learn his identity.

After a while, when the boy was warmed and rested, she made another attempt. "Can you tell me now what your name is, honey?" she begged.

This time he was quieter. He looked at her hopefully and lisped, "Cunham."

She thought for a moment, then asked quietly, "Do you mean 'Cunningham'?"

His face lighted up. "Yes, yes!"

"Good! Now tell me where you live. What is the name of your street?"

"Ginia," he answered.

# "I'm Lost and I'm Tired!"

By Nellie E. Stover

'Ginia was easy. There was a Virginia Avenue in the city. Soon she found the little boy's telephone number, and to the lady who answered she said, "This is Martha Steven calling. Have you lost a little boy?"

"Oh!" came the anxious voice of a loving mother. "I've been everywhere looking for him! Where is he?"

She had just made arrangements for a neighbor to take care of her baby so that she might hunt further for her son. Actually he had wandered over a mile from his home, through heavy traffic and over dangerous railroad tracks. How happy that dear mother was to find that her little lad was safe and sound!

Mrs. Steven informed the police, then drove the boy to his home. And in telling the mother how it had happened she remarked, "How glad I am that my doorbell was low enough for your little boy to reach!"

Oh, and how good it is to know that God's doorbell is low, too—low enough for the littlest lost one, low enough for lost boys and girls and men and women who are sunk deep in the mire of sin! For that is what the Bible says, that we are all lost because of sin (Romans 3:23), and that the Lord Jesus came for that special purpose—"to seek and to save that which was lost" (Luke 19:10).

Jesus Himself said, "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." (John 10:9).

I wonder—are you safely in His fold?



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This joy can be yours in even greater measure when you use the new Standard Graded Lessons, designed and written to make you a more effective teacher. Available at four age levels:

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Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

Position in church \_\_\_\_\_

Name of church \_\_\_\_\_

Average Sunday-school attendance \_\_\_\_\_

#### This Month

CHRISTIAN parents are well aware of the need for help in meeting the problems forced on them by influences outside the home—strengthening the fortress, so to speak. It is for these Christian parents, and for those who hope to be, that this special issue on the Christian home and family is presented.



Cummons

A young Ohio pastor, Bruce D. Cummons, is convinced that a return to the "old-fashioned" Christian living is one of the greatest needs of people today. His article, "For Me and My House," is a challenge to every one of us to revive or found the family altar in our homes. Even when he is away from home in evangelistic work, he says, "It is a blessing to know that, just about the time I am reading my text, my wife and children are kneeling in prayer asking God to bless the service."

"Hiding the Word in Young Hearts" presents an effective method of teaching

young children to memorize the Word of God. Ruth Beechick, of Palmer, Alaska, has developed this method with her own boys and has found that a child is never too young to begin learning that "God is love" and that He loves them.

Dorothy C. Haskin, author of "Job for a Queen," is a well-known Christian writer whose byline you are apt to see in almost any contemporary Christian periodical. Besides this, she has written a number of excellent books, with more on the way. To explain this prodigious output she simply says, "I write six hours a day, Monday through Saturday."

We are sure you will feel her present article clarifies some important issues and that you have been in touch with an unusual personality.

Choosing between music which is suitable and music which is not suitable is a current problem in the home. Ruth Elliott Narramore, an outstanding church musician, discusses, in her article, "Music in the Home," the importance of teaching a child to use even the music he hears or plays or sings for the glory of God and the edification of his soul. Mrs. Narramore, together with her husband, Dr. Clyde M. Narramore, has developed for her church an exceptionally fine program of church music anywhere.

Dorothy Martin also has had ample experience in developing ways of teaching children spiritual things. "Teach Your Child to Pray" is an outgrowth of her experiences with her own three children. A Christian education specialist, Mrs. Martin also teaches a Sunday school class, is a young people's advisor and directs vacation Bible school for her church.



Martin

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# MOODY MONTHLY

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WAYNE CHRISTIANSON  
*executive editor*

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#### THE COVER

Apparently,

Dad is the head

of this man's family,

with Mom running a good second.

But there are indications

that the party

of the third part

may not be

without some smidgen of authority

to call upon

in an hour of need.

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3. **Learning-Level Lessons** are carefully prepared to provide greater interest and better learning through appealing illustrations, proper type size, easily-understood sentence

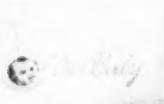
structure and vocabulary and distinctive project assignments . . . as determined by years of experience and research. *Closely-graded in method!*

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## GRADE 2 • AGE 7 • PRIMARY

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### TITLES

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Kings and Prophets

## GRADE 3 • AGE 8 • PRIMARY

Third graders are more advanced in reading and memorizing Scripture verses. They are also better able to understand lessons and complete projects. Thus, the materials featured in this appealing course are more advanced than those used in the second grade. Provides more effective teaching and better learning.



**TITLES**  
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## GRADE 4 • AGE 9 • JUNIOR

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### TITLES

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Jacob  
Joseph, Job and Moses  
Adventures in the  
Wilderness

## GRADE 5 • AGE 10 • JUNIOR

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### TITLES

Conquest of the  
Promised Land  
Adventures in the  
Promised Land  
Israel's First Kings  
David and Solomon

## GRADE 6 • AGE 11 • JUNIOR

Sixth graders complete the Old Testament by seeing the grave consequences of Israel's sins. Yet, God's promises become more real to him as he sees how faithful men of God overcome strong opposition. All 4th, 5th and 6th grade books encourage daily Bible study, prayer and lesson preparation.



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Stories of the  
Prophets  
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  - Jesus the Savior
  - The Wonderful Word

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- TITLES**
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  - God's Great Covenants
  - Christ in My Everyday Life
  - Works and Words of Jesus

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- TITLES**
- The Love of God
  - The Light of the World
  - The First Christian Church
  - The First Christian Pioneers

## GRADE 11 • AGE 16 • HIGH SCHOOL

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- TITLES**
- Genesis — Nehemiah
  - Esther — Malachi
  - Matthew — Philippians
  - Colossians — Revelation

## GRADE 9 • AGE 14 • HIGH SCHOOL

GLP's new "God's Plan of the Ages" course has been especially prepared for ninth graders who are confronted with today's modern concepts of science, religion and philosophy. Featured in this course is a comprehensive view of the whole Bible . . . from the Creation to the Consummation.

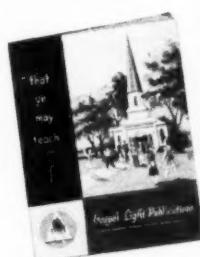


- TITLES**
- God's Plan Drawn
  - God's Plan Revealed
  - God's Plan Completed
  - God's Plan for My Life

## GRADE 12 • AGE 17 • HIGH SCHOOL

GLP's completely new high school course, "The Church and My Christian Life" offers studies in doctrines of the church, Christian evidences, Christian character and a summary of church history . . . all planned to establish the young person in the vital truths of God's Word.

- TITLES**
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  - God, His Son and the Spirit
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## Our Moody Readers

### Friends of "The Mixing Bowl"

It was with deep shock and an overwhelming sense of loss that I read of dear Mrs. Aldrich's Homegoing in M/M yesterday.

I, too, am the mother of nine children. Once when she wrote of "Daddy" bringing home the groceries and spoke of stowing the different items away, I was sure that we could have exchanged grocery boxes and no one would have known the difference.

Then there was the time I drew so much comfort from her column as she contemplated the prospect of another little one. I was [likewise awaiting a child] and, I must confess, feeling rather glum and sorry for myself, until I read "Out of the Mixing Bowl" that day.

Won't you extend to her dear family our profound sympathy and assurance of our prayers in their behalf? We pray God that comfort will be theirs at this time.—Mrs. W. Von Porter, St. Charles, Ia.

. . . her articles have been a blessing.—Norma A. Olivi, Pennsauken, N.J.

. . . she seemed like a dearly loved friend.—Evelyn Hamilton, Iowa Falls, Ia.

. . . as if I had lost a personal friend.—Mrs. C. E. Buckles, Wolf Lake, Ind.

Her gain is the reader's loss.—Mrs. John Stengel, Tonawanda, N.Y.

### Reaction to "Barthianism"

The author of "What Does Barthianism Really Teach?" [June] is obviously little troubled by knowledge of my father's work—he has read only *Romans* and the *Credo* and parts of *Dogmatics I, 1 and 2*—and [is] little influenced by respect for the commandment: "thou shalt not speak false testimony." If he is unconcerned on both regards, should the redactors go and do likewise? What Hegel says is nothing but silly; his tone of demagoguery is unworthy of respect. And the cause for which your journal stands can only suffer by obvious distortion of truth.

I do by no means imply that you should identify yourself or anybody else with the teaching of Karl Barth. But I do recommend that the picture which you draw of him be somehow accurate. Berkouwer's *Triumph of Grace* may show you what I mean: He disagrees—but he knows with what he disagrees. D. Hegel, however, does not know what he is talking about.

So far it was, in the U.S., primarily the liberals' privilege to make statements about my father's work and pictures of his instruction that were as far from reality as a drunkard's hallucinations are from solid facts. I wonder what good your journal believes to achieve by joining a sort of cheap journalism which lives from distortions and lies. [Barth] does not, I assure you, "really teach" what your June issue, page 29, suggests him to teach.—[Dr.] Markus Barth, Chicago, Ill.

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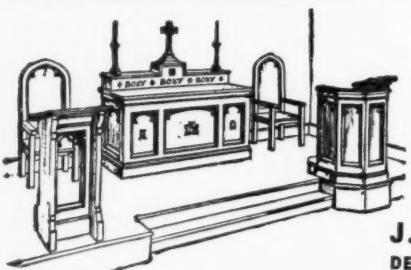
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Daddy"  
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# NEWS REPORT

EDITOR, CHARLES T. LAMPMAN

*worldwide news  
for and about  
Christians*

## News From Washington

An Episcopal church in Washington, D.C., is offering a unique service to government employees. The Episcopal Church of the Epiphany has put into operation a full-time program of religious and social counseling to Government workers. It is believed to be the only one of its kind, except for a similar program recently established by the Archbishop of Canterbury for the London area.

\* \* \*

A new National Presbyterian church costing several million dollars will be built in the nation's capital. The pastor, Dr. Edward L. R. Elson, said the new edifice will be one of the largest ever erected by a Protestant denomination.

\* \* \*

The motto "In God We Trust" began to appear on the new 3-cent postal card which was issued August 1. The design for the imprint on the new postal card, made necessary by a general increase in postal rates, closely resembles the previous 3-cent stamp which carried the motto in a halo over the Statue of Liberty. The old 3-cent stamp lost its popularity when the new rates went into effect. Ordinary letters now require the 4-cent stamp which pictures Abraham Lincoln and which does not have the religious motto.

\* \* \*

The new postal bill adopted by Congress, which raised first-class postage from three cents to four cents beginning August 1, provided that there will be no increase in second-class mail rates for religious and other non-profit periodicals. However, it called for a slight increase in the rates on religious books.

\* \* \*

Legislation now being proposed will make low-interest government loans available to church-related hospitals. The bill is an amendment to the Hill-Burton Act which makes possible grants to non-profit hospitals. Under the new bill 40-year loans at low interest would be available too. Denominations like the Baptists, which by policy cannot accept direct government aid, would benefit by such loans.

August, 1958

## Retired Missionaries In New York

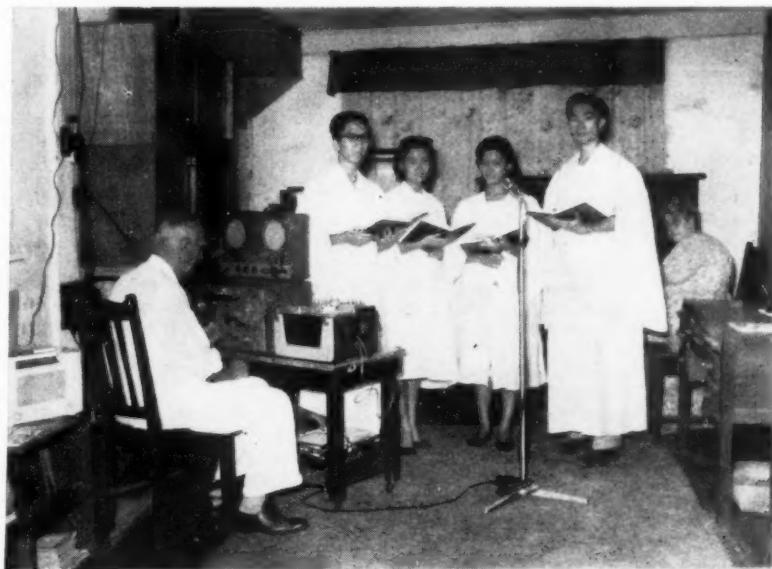
Two missionaries who refuse to be retired even though they are in their late sixties are experiencing a wider ministry today through the means of recorded broadcasts than they were able to do when in active service. Mr. and Mrs. H. M. Veenschoten, after one average lifetime of service in China prior to 1949, were expelled from that country when the communists took over the government.

The Veenschotens were reassigned to a small work in Lucena in the Philippines. With time on their hands they began working with the World Home Bible League which was giving away free Bibles in cooperation with Temple Time broadcast over one of the Far East Broadcasting Company's stations. In the course of this activity they visited the FEBC studios in Manila. There they found a new ministry waiting for them.

Referring to their visit, Mr. Veenschoten recalls, "To our astonishment we were invited to provide a weekly half-hour program in Amoy Chinese for broadcasting over DZAS. Our first impulse was to plead the excuse of our age—over 60 years—and our inexperience with this vehicle for evangelism, but we were constrained by the very evident hand of God's leading to agree to do it."

Having agreed to prepare the broadcasts, there were other problems to overcome. There was not a single hymn in the Amoy language so Mrs. Veenschoten undertook the work of translating some. Her husband meanwhile was providing messages in Amoy. Then the Lord sent them Chinese scholars to do the translating and other Chinese to do the speaking and singing. Today, serving under the Board of Foreign Missions, with the Reformed Church in America, they are providing seven weekly programs which are broadcast over three stations. They are heard in the teeming cities of Rangoon, Hong Kong, Taipah, and Djakarta, on the plantations of Malaya and Sumatra and in the jungles of Borneo and New Guinea—a ministry far wider than the small work in Lucena.

Not content with even this service, Mrs. Veenschoten is at present training seven musical groups and giving personal voice training to half a dozen members of these groups. In addition she trains soloists and duetists for whom she must also rewrite and adapt both words and music. A practical woman, Mrs. Veenschoten says: "Our objective is to build up a Chinese music library for use in the future, when we shall have passed from the scene."



Mr. and Mrs. Veenschoten with Cantonese quartet in studio at DZAS. Missionary Monthly

## PEOPLE IN THIS MONTH'S CHRISTIAN NEWS

• CHARLES J. WOODBRIDGE, Bible teacher, author, missionary and seminary professor, has joined the staff of the Word of Life Fellowship. He will be working closely with Jack Wyrtzen in his ministry of youth evangelism. Dr. Woodbridge until recently taught Church History and was Dean of Students at Fuller Theological Seminary. He has been named to write the weekly lessons in *The Sunday School Times*.

• VICTOR E. CORY, founder and president of Scripture Press Foundation, Wheaton, Ill., was given an honorary Doctor of Laws degree at the 99th annual commencement exercises at Wheaton College. Along with his certificate, Mr. Cory received congratulations for leading his Sunday school publishing house from a one-room operation twenty-five years ago to an establishment which now serves seventy-five denominations. In presenting the certificate, President V. Raymond Edman, on behalf of the college board of trustees, said that they were "proud to bestow this honor upon one who serves so faithfully upon many religious and civic boards and committees."

• C. STACEY WOODS, general secretary of Inter-Varsity Christian Fellowship, on his return from a two month tour of South America, reported: "In addition to Communism's attraction as an ideology, there is a revived Roman Catholic attempt to reach students. Against these powers are arrayed very small, but vital groups of Christian students . . . By personal and group witness to Christ, and through

Bible Study and prayer, these students are having some impact on the campuses . . ."

• CARLOS P. GARCIA, president of the Philippines, upon receiving a gift copy of the Bible, revealed his favorite verse to be Galatians 6:7. Applying that text towards every act of injustice committed toward his administration, he declared: "That is the simple truth. Jesus Christ put it in simple words to remind man that no act of vindictiveness or injustice will go unpunished. A man answers for every act he commits."

• JOSEPH P. FREE, professor of archaeology at Wheaton College, returning to the U.S. after his fifth season of digging in Jordan, reported that tax collectors were just as busy 3,000 years ago as they are today. He said that he found, near Dothan, a room containing ninety-six jars. These jars, he figures, were to hold taxes collected in the form of olive oil and grain.

• ALLAN LEA, a student at Briercrest Bible Institute, Saskatchewan, Canada, is the first Canadian in sixty-seven years to win the Founder's prize of the Children's Royal Academy in London, England. His water-color landscape, completed during his last year in high school last year, won him a Gold Star certificate—only five are awarded—and a collection of books. Alan, who would like to be an artist, has decided instead to prepare himself for Christian service.

### 135,000 Marchers in S. S. Parades

A marching, singing throng of 135,000 pupils celebrated the founding (in 1819) of free Sunday schools in New York by marching in 27 separate parades in Brooklyn and Queens. An estimated half million spectators cheered them on.

This year's demonstration was quite a contrast to the first one (in 1829) when 400 marchers from four Sunday schools paraded. This time there were pupils from 450 churches in the lines of march.

### Missionary Broadcasters Meet

Representatives of more than twenty-five groups engaged in missionary radio broadcasting met at Moody Bible Institute, Chicago, last June 11-13, seeking to advance their cause by a mutual consideration of their problems and opportunities. They heard Dr. Clarence W. Jones, chairman of World Conference on Missionary Radio, declare: "Despite governmental restrictions and other hindrances, our biggest problem is lack of money and personnel, needed to take advantage of every open door."

Nevertheless, missionary radio is "big business" by any standard, since there are now nineteen missionary radio stations operating around the world, with several others in the planning stage. The existing stations have more than two-and-one-half million dollars invested in facilities and spend more than four million dollars yearly to keep their programs on the air.

WCWR still has a long way to go before its goal—"to have an AM missionary radio station in every important city of the world and by means of shortwave to lay down a barrage of gospel broadcasting that blankets the globe"—is reached,

but its present rate of expansion is a bright spot in the world evangelism scene.

### New Hymnal Evaluated

Lutheran hymn singers across the country are just beginning to use and evaluate their long-awaited new hymnal. Most of them like the new compilation, but some have noted that it reflects some changes in hymn taste.

Earlier Lutheran hymnals almost completely ignored the American hymn writer and poet, John Greenleaf Whittier. Now, Whittier leads all other writers in the new book.

Another significant trend is the decline in so-called gospel songs. Fanny Crosby wrote 8,000 such numbers. But only one of hers is included. The total number of gospel songs has declined notably from previous editions.

### New ACCC Schools Renamed

The new group of three United Baptist schools to be established near Denver, Colo., has been renamed in an effort to prevent confusion with another institution already using the recently announced name. Sponsored by the Independent Bible Baptist Mission, an affiliate of the American Council of Christian Churches, the new group will be known as Silver State Baptist Schools instead of United Baptist Schools.

Explaining the name change, Dr. Harvey H. Springer, president of the organization which has donated a 35-acre campus site just seventeen miles south of Denver, said: "Inasmuch as the campus grounds will be furnished by the Rocky Mountain Evangelistic Association which

sponsors the Silver State Youth Camp, the Silver State Home and the Silver Heights Subdivision, it was agreed that the name of the schools should be Silver State Baptist Schools."

### Moslem Priest Now Evangelist

"Tea and the Word of God—all for two annas" is the familiar cry of a former Mohammedan priest who has become a Christian evangelist. Andreas Din operates his portable tea stall in South India. Along with his tea, Andreas dispenses liberal portions of gospel and sells some 400 gospels each month.

To his customers Mr. Din says: "This gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this gospel."

Sometimes Andreas' friends mock him saying, "How can you possibly do this—you who served us as a Moslem priest? Aren't you ashamed?" Then he quickly replies: "Ashamed? No. I am very happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know Him too!"

### Scores 'Remote Control'

An evangelical missionary in Japan feels that there is a reason for the slow progress of missions in that country—it is a case of too many chiefs, not enough Indians. (see M/M, May, 1958, p. 13)

Mark G. Maxey, regional contributor to *Japan Harvest*, official organ of the Evangelical Missionary Association of Japan, commenting on a recent survey by that publication which claimed that there was too much overlapping of evangelical effort, had another explanation

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"Our trouble is that we have enough mission and Bible schools, publishing houses and various other related agencies to serve a Christian clientele of 3,000,000 instead of 300,000. Most were established on deep faith and a wistful hope that someone would supply students, buyers and supporters to keep them going.

"But while there may be overlapping and top-heaviness at the organizational and promotional level, I can affirm that there is not enough to worry about at the grass roots level of evangelism.

"Japan is virtually untouched.

"The trouble is that too many of us want to do evangelism by remote control—and too few of us want to get out in the dirty village streets and do the kind of preaching, teaching and follow-up, that will make the 'remote control' ministries practical and profitable."

### Radio Voice in Cleveland

Call letters from the new Moody Bible Institute FM radio station in Cleveland, Ohio, are WCRF-FM. Capital funds needed to launch the project are being raised by the Christian Radio Fellowship, an organization of Christian laymen from the Cleveland area.

Work on the studio and transmitter facilities is now in progress and will be completed shortly. It is expected that the new station will be ready to go on the air early in the fall.

Key personnel from WMFI, radio voice of Moody Bible Institute in Chicago, will be transferred to operate the new station. WCRF, like WMFI, will be run on a non-commercial basis and supported entirely by its listeners.

### Kansas Bans Communion Cup

In a rare display of caution, the State of Kansas has questioned the use of a common communion cup on the basis of sanitation. A new State Board of Health announcement, classifying the sacred cup with common drinking cups, has caused concern among Episcopalians, Plymouth Brethren Assemblies, most Lutheran churches and some independent churches, even though it is only a statement and does not carry the force of law.

The position of the Board of Health has aroused some controversy. Episcopal Bishop Goodrich R. Fenner of Kansas offered no defense on the grounds of hygiene. Instead he relied on church tradition. He announced, "I am not going to take any notice of the Board of Health. Our first loyalty is to the church." Bishop Fenner's position was backed up by the Lutheran and Orthodox churches of Kansas.

### 11,000 Youths in N.Y. Rally

Some 11,000 youths attended the Madison Square Garden Rally commemorating the eighteenth anniversary of Jack Wyrtzen's Word of Life Rally June 7.

When Wyrtzen, at the conclusion of his message, called for decisions for salvation, 135 youths responded. Another sixty-five came forward to rededicate their lives to God and His service.

### World Datelines

**COSTA RICA**—The Secondary School of Colegio Monterrey, founded in 1956 by Costa Rican Christians in cooperation with the Latin America Mission, has received official recognition from the National Ministry of Education. Having achieved this recognition, the school is the first evangelical institution to receive the highest category rating. It is now on a par with government schools. There are 152 pupils. Two unfinished classroom buildings will further swell the school's capacity when they are completed.

**GERMANY**—Communist publications in East Germany used the news of the launching of Russia's Sputnik III to pour new ridicule on the Christain faith. Typical was a squib in *Young World*, official organ of the Communist Youth Organization, which referred to the fact that the third Soviet satellite was launched on Ascension Day. It said that "according to Luther, more than 19 centuries ago Christ flew to heaven. According to Tass (the Soviet news agency) Sputnik III did, too. And this time, it is clear the report is no legend." (Meanwhile, in Washington, the Navy says there will be no more religious medals attached to Vanguard missiles. Rear Admiral D. C. Varian said "the attachment to a Vanguard rocket of a St. Christopher medal was done without the sanction of the Navy.")

**ISRAEL**—Israeli scientists have uncovered evidence that the ancient Israelites developed a complicated system of desert farming deep in the Negev as early as 900 B.C. A number of ancient cisterns, drainage terraces and the remains of farmhouses have been found on the northern rim of the Makhtesh Ramon, a huge depression 60 miles south of Beersheba. From potsherds discovered on these sites, it has been possible to identify them as belonging to the period from 900 B.C. to 700 B.C., when the Israelites were in control of the Negev. The discovery is believed to be confirmation of II Chronicles 26:10, which relates King Uzziah's work in the desert during his reign from 785 to 747 B.C.

### Graham Campaign Statistics

The Cow Palace phase of the Billy Graham San Francisco-Bay Cities Area Crusade ended on June 15 as it had begun seven weeks before—with an overflow audience. In forty-five meetings Graham preached to an average of 16,000 persons a night in the Cow Palace to become its box office champion. There were 38,000 persons present at the final rally in Seals Stadium on Sunday, June 22, with 1,354 inquirers. Final totals: 734,525 in attendance; 26,969 inquirers.

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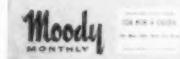
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# Editorials

## The Fatal Flaw

Those of us who are in the process of raising a family are discouraged many times by what seems to us to be one parental failure after another. It is not that we don't try. We counsel with our friends and neighbors, we read all the latest theories on pediatrics, we consult with physicians and dentists (and even psychologists) to make sure we give our children the very best of care. We keep Spock and Gesell on our bookshelves and refer to them at every little crisis. We devour whole magazines and newspapers so as not to miss even the smallest pearl of wisdom to help us raise our families in the right way. And ever and always we look to the Word of God to guide us in training and nurturing and disciplining our children as Christian parents ought to do.

Yet, when we have done all this, a sense of failure often overwhelms us as we see our children come short of what we have dreamed and planned for them. And, discouraged, we wonder, where have we failed, what is the answer?

It is right here that a leaf out of God's Book may help us. For though we have brought our children to Jesus and seen evidence of a saving knowledge of Him, and though we have followed the principles laid down in the Word of God for their training, and though we have laid the right precepts before them from their earliest years, and though we have loved them to give them a sense of security and disciplined them to give them a sense of duty, there is one question that remains. Have we set them the right example?

God our Father has not only told us what to do, and set forth lovingly the plan whereby we take our place as children of God, but He has given us an example to follow. Where could we find such a life after which to pattern our own like that of the Lord Jesus Christ? In all the records of men there is none so strong, so gentle, so true, so loyal, so holy, so sacrificial, so gracious as He. Words cannot compass the grace and beauty and power of this One who came down from heaven to redeem us. And we who have believed on Him are given the unspeakable privilege of beholding Him (though as in a mirror, darkly) and, by God's grace and Spirit, of trying to walk as He walked.

If God Himself has done this, what shall we say of our own responsibilities as parents? What kind of example are we setting these youngsters of ours? It may be that right here is the fatal flaw, that it is not what we are saying or doing, or not saying or doing, that is wrong, but simply what we are.

## Slow Down and Live

The rapid pace that characterizes our day is graphically illustrated in a TV commercial for an indigestion remedy. Its theme is: "We eat too much, we eat too fast." The National Committee for Safety keeps repeating the slogan, "Slow down and live." Business men, companions in air travel for a couple of hours, tell of warnings sounded by their doctors that they must give up the killing pace or

face the prospect of a heart attack. Speed is the catch word of our day.

Christians are caught up in this spirit of the age. Men and women have probably never been busier than they are today. A friend boasted a while ago that he was serving on thirty-two different boards and that he always attended their meetings, though he confessed he could give only a limited time to each and frequently had to leave important meetings before decisions could be reached. Actually he was of little value to any of them.

We are busy. Very busy. Most of us are doing a lot, but how much of what we do is of lasting value? Our lives are without depth. Shallowness and superficiality are stamped all over us and what we do.

Too often the excuse given for non-participation in church services and church related activities is: "I have no time." But neglect of spiritual exercise results in spiritual poverty. The man who has no time for Bible reading and study, no time for unhurried prayer, no time for fellowship with family, friends and Christian brethren, is headed for trouble. Soon he will have no time at all for God.

There is need today for some sober thinking, careful introspection. Take time now to take a long look at yourself. Perhaps you need this reminder that on a spiritual plane it can also be said, "Slow down and live."

## Getting Away With Murder

Some weeks ago it was reported in TIME magazine that an English newspaper, the *Sunday Pictorial*, had published the confession of a murder, with all its grisly details, signed by the murderer himself. The amazing thing about the story was that the murderer was still at large, walking about the streets of London in perfect freedom, with no possibility, presumably, of his ever being punished for his crime.

The reason given for this was that he had already been tried—once when the trial resulted in a "hung" jury, and a second time when, at the direction of the judge, the jury turned in a verdict of "not guilty." Later, while the man was serving a term of imprisonment on a lesser charge, he was prevailed upon by a reporter from the London weekly to write a detailed confession of the crime, which he did upon his release from prison. Then, having been acquitted once on the murder charge, he could not be tried again, according to British jurisprudence, for the same offense.

Here was a plain case of "getting away with murder," and then not only telling all about it but cashing in on the recital.

For the Christian this account points up a deep and precious truth. For if we who have fled for refuge to Jesus could be tried again for our offenses which one of us could stand? But in the mercy of God, our Lord Jesus suffered death for our sins on Calvary's tree, and we in Him. For us the trial is past, the penalty is paid, the righteousness of God is satisfied, and the charge can never be laid against us.

Meanwhile, in spite of the hue and cry in English newspapers about a murderer going scot-free, we need not fear that justice will not triumph. For the pillars of the universe will crack, and the power that holds the stars in their courses will crumble, before a man will ultimately get away with sin. There is tribunal greater than that of earth, where all inequities will be levelled out, where those who are not in Christ will be judged by those things that are written in the books, "according to their works."

## For Busy People

Probably it would be hard to find many who read these columns who do not wish they had a more thorough

knowledge of the Word of God. A number no doubt have even promised themselves that when they are a little less busy they will arrange to begin some kind of systematic Bible study.

There is good medicine for such people in a letter recently received by the Moody Correspondence School from a missionary in the Philippine Islands. Writing as she enclosed her final lesson examinations for a correspondence course given her as a Christmas present, she says: "It took me an embarrassingly long time to finish the course, as during the time I had three babies, two linguistic courses, jungle camp, traveled to the missionary field, returned to the States with one son who swallowed lye (he barely recovered), and returned again to the field where we are now stationed."

Maybe more of us here at home should squeeze in time for Bible study—in spite of busy schedules. All we need to do is make a beginning—and then keep on!

### New Role for Father

Writing in his syndicated newspaper column the other day Psychologist George W. Crane pointed with approval at a "thirty-year-old hulk of a man" who teaches kindergarten. Dr. Crane noted that possibly the majority of youngsters of that age group see little of their fathers, most of whose waking hours are spent away from home.

Dr. Crane suggests that more men viewing the teaching field should consider kindergarten as a place of service, especially in view of the tremendous influence teachers can have with the kindergarten age. And this, we think, makes sense.

Aside from the fact that Christian young men who are thinking of teaching as a field of service might do well to consider kindergarten also, Dr. Crane's comment should plant an idea in the minds of pastors and Sunday school superintendents. Perhaps we have leaned too much on women—bless their hearts—as the only qualified teachers for our younger children. And perhaps some of us men need to change our thinking about what constitutes a fitting place for masculine Christian service.

### National Sunday School Week

"Millions for Christ—Now!" is the theme for this year's observance of National Sunday School Week, designated this year as September 28 to October 5.

Obviously it is not the designation of a week which makes such an occasion valuable, but the way it is observed. And this depends on the alertness of the individual

church and Sunday school. As the National Sunday School Association (542 S. Dearborn St., Chicago, Ill.) has pointed out in sponsoring the week, the period can be made the occasion for emphasizing the importance of the Sunday school to the church as a whole and for sharing Sunday school plans for the coming months. Perhaps more important, if properly used, it can be the occasion for making the entire community Sunday school conscious. (Why not plan an open house or some other special event at which outsiders could be welcomed and shown the workings of the school?)

If the Sunday school is important in reaching the millions outside the church—and it is; and if the Sunday school needs encouragement—which it does, the possibilities of the week should not be overlooked.

### "Freedom" in Russia

We read not long ago a news report concerning Dr. Bob Pierce, president of World Vision, Inc., and his recent tour of Russia. His visits to the Protestant churches there, he said, were "the most wonderful, but frightening" experiences in his ministry. Though the meetings in Moscow and Kiev were overflowing with Christians who loved Christ and responded warmly to the gospel, there are factors, he said, that are steadily stifling the Russian churches:

1. The vast majority of those attending are middle age and beyond.
2. No Sunday schools are allowed.
3. From the age of seven every boy and girl is strongly pressured to join Communist youth movements.
4. There is not a single Protestant seminary in all of Russia.
5. Bibles are very scarce; it is impossible to buy one in a bookstore.

This heartbreaking news is in line with the report given in MOODY MONTHLY in May, 1957, by Paul Freed, of Radio Tangiers. Concerning his visit to the only (at that time) Protestant church in Moscow he wrote: "One tragic note marred the whole. I saw almost no young people there."

The Communists are almost devilishly adept at bringing pressure to bear in carrying out their purposes, and this attempt to kill off Christianity at the root while restricting the growth of the vine adheres to the customary pattern. What goes on in the home, is of course, quite another matter. One thing is sure, the remarkable vitality so characteristic of the Christian faith is never more manifest than when its enemies are striving their hardest to stamp it out.

### Coming Next Month

#### SCHOOLHOUSE ON THE PRAIRIE

What would you do if your children had to leave home to go to high school—face the temptations of boarding out in a small town with too much time on their hands? That's the problem ranchers of eastern South Dakota faced some seven years ago. Faith Coxe Bailey tells how they met this situation in an article revealing the tremendous influence of a truly Christian school.

#### THE MISSION FIELD THAT COMES TO US!

Every year they come—thousands of selected young men and women from foreign lands; some from countries now virtually closed to missionaries. As this important army of young people converges on the campuses of our country you'll want to read how many of them are being reached for Christ, what this means in terms of future advance and how lay men and women are sharing in this work.

#### VISUAL AIDS AND YOUR CHURCH

Audio visual aids are at the service of your church and Sunday school in greater abundance than ever before—films, slides, filmstrips and many others. But those who know agree that hardly one church in fifty knows how to use them most effectively! That's why, beginning next month, we present the first in a new series of articles on the how of using visual aids. Be watching for it!

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# For Me and My House

By Bruce D. Cummons



ONE of the sweetest memories I have of home is the big family Bible being read by the flickering light of an oil lamp, and our family kneeling together in prayer. That picture has stayed with me all my life. And I am sure that many a young man or woman has kept true to the Lord in the midst of the trying circumstances by just such a memory as this.

The practice of family worship is dated early in the Biblical history. When Abraham heard the call of God in Ur of the Chaldees and went out into the land of Canaan with his family, his first act upon arriving in the land was to build an altar to the Lord (Gen. 12:7). Continuing on his journey into the plain near Bethel, he built again an "altar unto the Lord" (Gen. 12:8).

Much later, in the plains of Mamre, the Lord appeared unto Abraham and revealed to him the purpose of His visit to the land. God said that He would bless Abraham and confide in him as His friend, and among the reasons for this blessing was the very significant one that Abraham kept the "family altar" (Gen. 18:19).

God will always bless the home where the children are instructed in His ways. And yours will be a blessed home, if God can trust you to train your children for Him.

There seems to be a great need today for practical instruction on how to con-

*Keep the family altar,  
and one day your children  
will rise up and  
call you blessed*

## No other influence can strengthen faith, resolve difficult problems and bind precious home ties like the family altar

duct family devotions—either to keep the "family altar" alive, or to revive one that is dying out. And family altars will die or grow dreadfully stagnant if not properly conducted.

The "Abraham" and "Sarah" of the home can do a great deal to make this the bright spot of the day, with a little preparation and planning. The prayer time can become a time of answering the difficult questions of Christian conduct, of strengthening the faith of the home, of bringing the unsaved members of the family to Christ. It can be a time of drawing close to the Lord, of binding home ties to help young people face the battle of life in a world that is at enmity against God.

♦ THE first thing to remember in family devotions is that Christ and the Bible must be central.

There are many good books about the Bible, and many good Bible story books; but no book will ever instill faith in young hearts as well as the Book.

One morning at the breakfast table I read the story of creation from the Bible to my two older girls. At that time they were four and six years of age. Such an impression was made upon their young minds that in the days that followed the creation was often the topic of their conversation. They came to me with the request, "Daddy, read to us again how God created the earth."

Some time later, as the family drove through one of the state parks near our home, the oldest girl said, "Daddy, didn't Jesus make a beautiful world?" The thought pierced my heart as she spoke, for though children are taught the story of creation in Sunday school and probably hear it read from Bible story books, somehow there was something far more impressive about hearing Daddy read it right out of the Bible!

Surely, if parents will take the time to read the Bible to their children, it will lead them to a faith in God and His Word that will take them through life and into the presence of Christ with an unshakable faith! "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

♦ BIBLE memorization adds a great deal of interest to the family devotions. It not only increases knowledge of God's Word, but it hides it away in the heart for future use.

Record can be kept on the pages of a small notebook as each child memorizes the verse. Children will work hard, and look forward to filling the book up with the verses they have committed to memory. Almost without effort you have

caused young hearts to say with the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11).

♦ CHILDREN love to sing, and this is a most wonderful way of bringing the hearts of the family into fellowship with the Lord.

Sing the old familiar hymns and choruses, especially those concerning prayer and devotion. It will help ease the tensions of the day and get the children quiet for the time of Bible reading and prayer. It will also develop talent among the children, and may be good training for the day when they will join the choirs or special music groups of the church.

♦ DON'T forget missions and Christian service at the family altar.

We have in our home a large map of the world mounted on fiber board. At the top there's a picture of our church, and placed around it are pictures of the missionaries we support. Missionaries are glad to supply these and prayer reminder cards to homes that will pray for them. Map pins are used to mark the various fields of missionary endeavor.

During the family devotions, a passage concerning missions, or the "great commission," might be read from the Bible. Then a discussion might be held concerning one or more of the missionaries and his work. That way, the family will feel that they have a definite part in the missionary outreach of the church, and can more readily pray for their missionaries, for they come to know them in an intimate way.

Moreover, this could be the means by which God may speak to your own children concerning the work He has for them to do. Many preachers and Christian workers can recall the times God first spoke to their hearts at the family altar.

♦ USE this time of devotions to teach the family to pray.

Do not teach children to recite a memorized "prayer" unless the child is very small. Let them pray in their own words, if possible.

A child has burdens and needs, as well as an adult, and he should be taught to express these needs to God. He should also be taught to thank God for the many blessings which many Christians take for granted. The supply of our daily needs—good health, food, clothing, shelter—all these are blessings from God for which we should thank Him.

♦ WHAT better time or place is there

to work out the many questions that face our young people than around the family altar?

The sooner you begin to train your family to pray together, and to discuss their problems together, the easier it will be to handle that "big problem" when it arises. Many a teenage problem would be no problem at all, if children were taught to pray and to confide in their loved ones. God has the answer to every difficulty, and it is found in His Word.

♦ AVOID a rut. Try to achieve variety. Plan your prayer time, and change methods often.

One evening you may read a Bible passage, and explain the truths revealed by God's Word. The next evening, use Bible memory books or a Bible quiz. Ask Bible questions or let the family think up questions to ask. Then work together to seek out the answers.

Occasionally, possibly once each week, read to them from some Christian classic, such as Bunyan's *Pilgrim's Progress*, or some good book on prayer. There are many, many ways to vary family devotions to keep the family altar from becoming routine.

♦ PROBABLY one of the most difficult problems about keeping family devotions is finding time for it.

Prayer time is never "found"; it is made! Unless a time is planned, chances are there will be no time for family devotions. In our day of radio, television, telephone, door bells, swing shifts and such, this really is a problem. Many families, I know, must change their prayer time to agree with Dad's schedule.

I once knew a family that began the day with Bible reading and prayer. That is commendable. But they waited until breakfast was on the table before they read and prayed together. I am not sure that hearts can be joined in whole-hearted prayer while the eggs are getting cold on the table or while the aroma from the toast is rising!

Evening hours, possibly, are the most desirable, but it is not wise to wait until too late, or the family will be too tired and sleepy to give their best attention.

Whatever the problems that might hinder, surely the family that truly desires to "build an altar unto the Lord" can, in their plan for the day, set aside some time when the family can all gather around the Bible, shut out all other interest, and enter into the presence of God. If you do this, there is no doubt but what your children will one day "arise up, and call [you] blessed" for teaching them to "keep the way of the Lord."

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Because we watch for opportunities during the day, we can fit our memorizing into even the busiest schedule.

# Hiding the Word in Young Hearts

By RUTH BEECHICK

And the Word of the Lord shall be to you and to your children a Way of Life, and you shall speak of it always and shall learn of it at all times

I'm going to start my children memorizing scripture as soon as I get home." That was Bonnie, superintendent of our primary department, speaking.

"Why this sudden inspiration?" I asked.

"We asked your son to quote some scripture for the children this morning and he said all of Isaiah 53. It's amazing! To think a child could do it at that age!"

This last was familiar; others have said the same thing. *If parents only knew how easy it is, I thought, many would be just as eager to try it with their own children.*

♦ This is the method I've used in teaching scripture to our children. It isn't really very systematic because we aren't the systematic kind. But it is a way of life for us, the working out of Deuteronomy 6:6 and 7: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach

them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

We do just that, so even on the busiest days we can fit some memorizing into the schedule. Children love to sit on the kitchen counter and talk while Mother bakes or washes dishes. When little dimpled Andy sits there to keep me company it's hard to tell which of us loves it more. Ironing leaves my mind free for other things so the time is doubly profitable when I quote scripture with the children.

And there's no better discouragement for the quarreling in the back seat of the car. The children don't look on this as burdensome; they notice they are getting lots of extra attention and they thrive on it. Frequently one comes asking, "Can I say some verses now?" Once the habit is established, the opportunities throughout the day seem innumerable. When little shoes become untied, or a zipper

gets stuck, or a sliver must be removed, there's time for a verse of scripture before sending a little boy back to his play.

I make a special effort to use the time when I tuck the children into bed at night. If a child falls asleep thinking of scripture, his subconscious mind continues to work. These things are then even more indelibly impressed upon him.

You don't have to know these scriptures yourself before teaching them to your children. I have done most of my memorizing right along with the children. In fact, this is an almost effortless way to learn hundreds of verses myself. I only use the Bible as long as I need to on a new portion.

♦ WHEN our oldest boy, Allen, was nearly five, I couldn't forget a statement that I had read somewhere in college psychology: "The five-year-old is in his most impressionable year of life." *If all the things that enter our little boy's mind during*

[Continued on page 20]

# DOWNHILL

Adapted by Jack Odell

*The story of a man  
who like his father  
fled downhill  
to escape the Saviour,  
and found Him  
waiting for him  
at the bottom*

THE story I am about to tell you has for years been pretty much a secret between one man and myself—and, of course, God. And I would not be telling it now, probably, had I not seen that picture in the paper. Maybe you saw it, too—the young stick-up man struggling in the hands of the police.

That kid made me think of myself at the same age. He even looked a little like me—tall, curly-haired, and self-willed. That's the thing that strikes you most when you look at the photograph. There's an expression of the face, and even of the body, that says, "I want what I want when I want it, and I want it on my own terms!" But mingled with that look is another look that's close to despair, that says, "I'm caught on the outlaw fringe of society, and every man's hand is against me. There's only one way to go, and that's *defiantly down!*"

It's that "defiantly down" look that makes me want to tell my own story now. For if a plain statement of the facts can persuade just one kid who's going "defiantly down," if it can show him that he's the aggressor against God's universe and not the other way around, and if it can make him act on the realization that there really is a new life for him in Christ, then the obligation is laid on me to tell this story just as it happened.

♦ Most of my boyhood was spent within the sound of Niagara Falls. I suppose lots of growing boys would gladly have traded places with me, because it was a colorful city, and there was a lot to see around Niagara—the falls themselves, the upper rapids, the gorge with its big bridges, the scenic trolley line with the old-fashioned, open "summer cars."

They needn't have been envious. I would have given up all those things for one thing—the security of a happy home. But I didn't learn what a happy home was until I was almost ten years old.

The trouble at our house was my Dad. Rupert Poole was a brilliant man, aggressive—and unscrupulous. And Niagara Falls, like most border points, offered a unique opportunity for crime. My Dad worked for the express company. He was in an excellent position to plan large-

scale thefts. What's more, he had the daring to carry them out as the leader of a gang of border thieves.

Dad's recreation was confined largely to hard drinking and high-stakes gambling, but there was plenty of money left over for the family if my mother wanted to use it.

My mother was a small, gentle woman, but in her own way she was just as strong a personality as Dad. She lived her disapproval of Dad's source of income by refusing to touch a penny of his money. I think Mom would have worked herself to death, if need be, rather than give way on her principles. If that meant bologna sandwiches and spaghetti for my older brother, Glen, and me, then that was the way it should be.

♦ WHEN Mom came at last to realize that she would never be able to do anything herself to change Dad, she began casting about for help. It seemed to her that God might be able to accomplish what she couldn't. She didn't know God personally, but she thought she knew some people who did. When she went to the Salvation Army for help, my Dad found himself in a situation he couldn't quite control.

Dad suffered through the first call by the Salvation Army people pretty well. He had much too good an opinion of himself to be openly discourteous. When they read from the Bible he paid polite attention, and during prayer he bowed his head with a certain ceremonial dignity. But later, when Mom had seen them out the door, he aired his feelings.

"Grace, what is this all about?" he exploded.

"Just this, Rupert," Mom replied evenly. "This is a godless household, and it's high time we did something about it."

"Meaning me?" Dad glared.

"Meaning all of us. You and me and the boys. Glen's already chasing around at night, and I suppose it'll be La Verne next."

"Is that my fault?" Dad wanted to know.

"Partly," Mom answered. "Boys are bound to imitate their father. And any boy who imitates you is bound to keep some pretty strange hours."

# LET TO GLORY



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## *He had a job to do in a matter of minutes, and this big fellow was holding him up with a simple statement*

"Doesn't seem to me there's much blame left over for you!"

"Oh, yes there is, Rupert." Mom was getting angry, too. You could hear it. "If I were a Christian woman, chances are God would do something to straighten out this family."

"What do you mean by a fool remark like that?" It was as though Dad's patriotism had been tested. "We're all Christians, aren't we?"

"Speak for yourself, Rupert. I'm not."

"Why, of course you're a Christian. You weren't born in Africa, were you?"

"No. And that's . . ."

"You weren't born in India, were you?"

"That has nothing . . ."

"You were born right here in America. So you're a Christian!" he finished triumphantly.

"That isn't what the Bible says. Didn't you hear what that man read to us?"

"I listened. But I hope I don't have to listen again very soon."

Mom set her mouth a little more firmly as she said, "I'm afraid you're going to, Rupert. I've asked them to come back."

The Salvation Army people did come back. I saw Dad sit there night after night listening to them, till he was ready to chew nails. But he never exploded. To him it was a battle of wills between himself and Mom, and he intended to weather it out.

All the while the Salvation Army people were praying for him. And the time came when a higher Will than either Mom's or Dad's took a part in things.

♦ It happened when a big tabernacle went up down the street for an extended series of evangelistic meetings. I was eight or nine at the time, but I can remember Dad pacing up and down the floor, peering out the living room window and wondering out loud what kind of foolishness would be going on when the building was finished. The night of the first meeting he scowled around the house for a while, then made a sudden and surprising decision.

"Get the kids to wash their faces, Grace, and go get your hat."

"Why?" Mom wanted to know. "We're not going anywhere."

"Oh, yes, we are! We're going down to

that meeting and discover what makes those people tick."

Mom almost dropped the dish she was drying.

"You're asking us to go to—church—with you?"

"Something wrong with that?"

"No, but . . ."

"Then let's get a move on!" Dad was as energetic about this as he was about every other project. "I'm going to find out once and for all what those crazy people are up to."

That's how we came to go to the meeting. What happened after we arrived at the big tabernacle can't be put into human terms. A lot of people there knew Rupe Poole by sight or by reputation. So, when he marched in at the head of his family I could hear a buzzing noise in the rows of people we passed on our way to the seats. Maybe that put Dad on his mettle. Anyway, all during the music that preceded the service, he sat there looking just as straight and solemn as a person could. I haven't any idea what went through his mind. But I do know what I saw, and this is it.

Right after the beginning of the service, after the first hymn, the evangelist made a special request of the congregation.

"I want all of you Christian people—the ones who mean to support this meeting with your prayers—to move up into the seats directly in front of me."

Dad sat still for just a moment. Then he stood up as tall as he could, and when Mom and Glen and I sat still he nodded for us to come, too. Then, almost as though he was daring anyone to suggest that he wasn't a Christian, he led us forward into the second row of seats, and we all sat down. Up to that point my Dad seemed perfectly self-possessed. Then something strange began to happen.

He looked to the left and the right, then back over his shoulder, and all the assurance seemed to drain out of him. Then slowly, heavily, he got to his feet, looking so uncertain and confused that the evangelist must have thought he was taken ill.

"Is there something wrong, sir?" he asked.

"Uh . . . yes. Yes, there is something

wrong. I've made a mistake. I don't belong down front like this. I think I . . ."

The evangelist's face was concerned as he leaned over the edge of the platform.

"May I ask you why you came here tonight, my friend?"

"Yes." Dad's face was working painfully. "I came here to get a laugh out of these people. I wanted to find out—what made you tick."

I expected the evangelist to be angry. Instead, his eyes seemed to glow with friendly interest.

"And now?"

"Now, all of a sudden I don't want to laugh. I . . . don't know what's come over me. I feel like a . . . a man runnin' down a steep hill, and I can't stop. Like . . . like Someone was closin' in on me." He gestured helplessly.

"Like God, maybe?" the evangelist suggested.

"Maybe. I think . . . yes."

The evangelist looked out at the crowd and said, "Pray, everybody." Then he came down to where Dad was standing. He said something very softly, and Dad nodded. A moment later the evangelist and Dad were praying together, and Rupe Poole was asking Jesus Christ to take over the mastery of his life.

He meant it, too. If there was any doubt, it was cleared up when we got home and Dad poured out all his liquor into the sink. And in the weeks, months, and years that followed, he made it clear to the whole town as well. It took him six or seven years to make full restitution and ask forgiveness. But he stuck with it until he knew he'd done all he could. And for the first time in my life I knew what it was to live in a happy home—a Christian home.

♦ ONE would think that Dad's experiences would have impressed me so that I just naturally would have become a Christian too. I wanted to. No doubt about that. But I wanted to be a Christian on my own terms. And as I grew older, my terms stiffened and became more demanding. Time after time I went to the altar to receive Christ. But I wanted my own desires and ambitions at the same time.

I longed for the bright lights and the

excitement that the world had to offer. But I knew it offered them only to the people who had plenty of money to spend. So, quick money was what I wanted most, and I didn't care how I got it.

That's why I quit high school and started driving a cab. Later, I went back to school. It didn't work out very well, though, because I was older than the other students, and I was impatient to get out into a man's world. So I left school again.

Then a summer job on a commission market gave me a nest egg for an engineering course at a school in Indiana. I was full of ambition when I enrolled, but pretty soon I became restless again. Studies seemed too slow a way to the big money, so I dropped out and worked a while. When that didn't pay off as well as I had hoped, I went back to school again—and, after a while, quit once more. I just couldn't stay put. And the easy money, the big money, was always just out of reach.

Eventually I found myself at loose ends in Chicago. It was there I made up my mind that I had fooled around long enough. And it was there I planned the first of a series of bold moves on my way to the big money. I had a pistol I had stolen from a man I worked for. With that, plus a little careful planning, I figured I would begin to go places.

On the night I had chosen for my first major crime I was nervous as a cat. I couldn't make my move until ten o'clock. And because I was broke, killing time was a problem. The place I chose to do it in, of all places, was the Pacific Garden Mission! It was close by and something was going on. So I went in and sat down. All through the service I sat there, with a pistol in my pocket and crime in my mind.

So far as I remember, nothing was said that impressed me at all. But strangely enough, after I got outside I decided to postpone my plans until the next night. The next night came, and it was just like the one before. I had time to kill, and again I decided to kill it in the Pacific Garden Mission.

When the service ended I still had thirty-five minutes to wait, for the job was at ten o'clock. I took my time about leaving. Then a man walked up to me with the big question.

"You a Christian, young fella?"

"Course I am. Sure!" I looked him right in the eye and he turned away.

A few minutes later, at nine-forty, just as I was ready to leave, a great big fellow walked up, looked at me—and smiled.

Finally he said, "Buddy, Jesus loves you."

That was all. Suddenly I remembered

my Dad standing up in the second row of the tabernacle in Niagara Falls and saying he felt like a man running downhill. So was I! I wanted to stop, to get out of there before it was too late. I had a job to do in a matter of minutes. And here was this big fellow holding me up with a simple statement, "Jesus loves you."

The man, Fred Ingersoll, began talking as though I was his long-lost brother. I could tell from the way he was talking that he knew all about the confusion, the conflicting drives, that plagued me. But I remember clearly his saying that all I had to do was turn my life over to Jesus, because Jesus had done the rest.

"Jesus Christ did it all," he said. "He paid for all your sins. The ones you've committed and the ones you—plan to commit."

I tensed with suspicion. "What do you mean?"

"Just the truth, buddy. The heart is deceitful above all things, and desperately wicked."

"You don't know . . ." I stopped there. But he seemed to know my mind.

"What you've got planned?" he asked. "No, I don't. But God knows, and through Jesus Christ He's offering you a chance right now to drop your plans, whatever they are, and receive Christ. Look, fellow, you'll find that God has better plans than you ever dreamed. What can you lose?"

I remembered Dad—the way he used to be, and the way he was as a Christian. I remembered all the times I'd been to the altar, and the mental reservations I'd hugged so tightly. Then, just as Dad had done so many years before, I bowed my head and asked Christ to take over completely—for all eternity.

Later I told Fred about my plans to stick up the candy store down the street, and I handed him the gun that had been weighing down my pocket and my heart. He was very calm about it, saying there were just two things I'd have to do. One was to go and witness to the woman who ran the candy store. The other was to return the gun. I thought of Dad and all the years it took him to make restitution—and I thought how little it was He asked of me. Most of all, I thought of how much I owed Him for taking me when He did! END

*Note: The man whose concern for young men who are headed for a life of crime has led him to make known these facts is Army Chaplain La Verne S. Poole, presently with the Active Reserves, stationed in Buffalo, N.Y. "Downhill to Glory" was adapted from a script, "Unshackled." It is used by permission of the sponsor of the programs, the Pacific Garden Mission of Chicago.*

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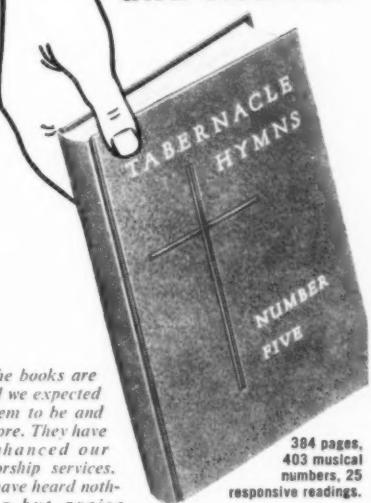
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### A BIG COUNTRY —

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## Hiding the Word in Young Hearts

*Continued from page 15*

this year are making their mark for life, I thought, I'd better take care what those impressions are! This reflection led me to scripture. What could be more valuable to him than the Word of God?

On his fifth birthday he made an unobtrusive start by learning: "The Lord is my shepherd; I shall not want." In the days that followed we experimented with memorizing processes and found the "whole" system most satisfactory. Here is how we worked.

I chose a passage no longer than six or eight verses. As I quoted one phrase at a time, Allen repeated it after me. These phrases were very short—sometimes just two or three words. I immediately corrected any small error he made. This precision makes it easier the next time. Each day we repeated the passage from one to three times, as we had opportunity. I began making the phrases longer and then I just started a phrase for Allen to finish. He was thrilled to find that he could sometimes go on without my help. As he needed help less and less, he made a game of counting the promptings. Six one day, four the next, just one, and finally the day he could say it all with no help from me. I never pushed the memorizing but tried to keep these times relaxed and pleasant for the children.

For small children this method is the simplest, most enjoyable and also gives more meaning to the passage being learned.

Explaining the meaning of the scriptures itself brings many blessings. One day I was asked, "What does 'cleanse' mean, Mommy?"

"It means to 'clean or wash,'" was all I answered.

That evening, during prayers, a little voice said, "And we thank You, Lord, that You can wash away all our sins."

♦ THE real secret of memorizing is frequent review. Some people draw up a schedule for this, but we're the kind who can't stick to schedules, so we do the reviewing the same way we do the learning: just keep at it a little all the time. Even a portion completely forgotten does not represent time wasted. It has made a mark on the life that can never be erased. And it can be relearned with less effort than before. Several such relearnings will make an imprint upon the mind that will last for life.

We speak of memorizing as "learning by heart." This is an apt phrase because by the time something is learned well enough to repeat from memory, it is only a short step more until it is "in the heart." The psalmist said, "Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). This

hiding away of the Word to insure against sin opens up a whole new world of meaningful discipline in the home.

For example, when a child disobeys, we can ask him to quote Ephesians 6:1: "Children, obey your parents in the Lord; for this is right." This adds to the parent's voice in the matter the voice of God himself. That carries considerable weight with one who has been taught from babyhood about the Heavenly Father. Of course, we must be consistent in exacting obedience.

Before a spanking, a child can quote one of these verses. "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him" (Prov. 22:15). Or, "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (Prov. 23:13, 14). Through the use of such verses the child learns to obey because God requires it and that, after all, is the reason behind all other reasons for obedience.

♦ WHEN television came into our home it brought with it a new set of problems. One boy complained when certain programs were forbidden. I had him memorize Philippians 4:8: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue or if there by any praise, think on these things."

Then I explained that the contents of many programs are not the pure and lovely things God would have us fill our minds with. This is a more permanent solution to the problem than if we parents dictate what he can see and what he cannot see.

There are verses to fit a wide variety of home situations. Recently, when the quarreling between our two little sons reached a strictly verbal stage, Proverbs 15:1 was a made-to-order verse. For laziness, try Proverbs 15:19; for ingratitude, Ephesians 5:20. This list is almost unlimited but these few samples will show the possibilities of using scripture in discipline problems.

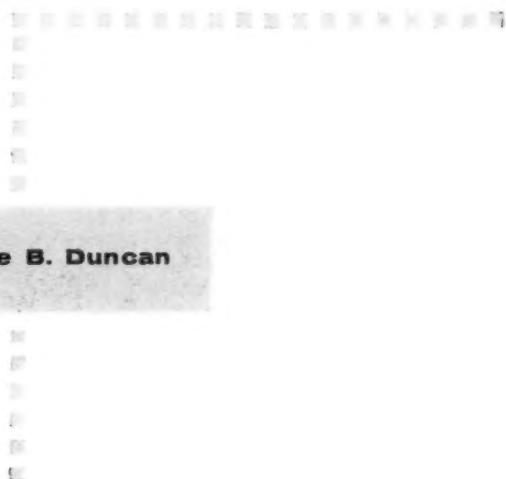
Children brought up this way are learning to live according to the Word of God and are learning to use it as their lamp and light.

Not long ago Allen, now eight, in speaking of the King James version, said, "I like the language of the Bible—it sounds so holy." I detected a deep, real love for God's Word. In this one remark I was more than repaid for having made the decision I made when he was five.

END

# The Man Who Was TOO BUSY

By George B. Duncan



ONE of the most pathetic figures in the whole of the Old Testament is Eli, the man who tried to be both high priest and judge of Israel for forty years. Of all the characters of the Bible, he was one to whom the phrase we hear so often is especially applicable: "Beware the barrenness of a busy life."

The tragic flaw in the life of Eli was not that he was a bad man, but that he was a busy one—too busy—and therein lay his entire problem.

The Bible reveals three things concerning Eli that will be helpful to us to consider, and the first is, the *life of sin that reproached his home*. In the first book of Samuel, the second chapter, we read these words: "Now the sons of Eli were sons of Belial: they knew not the Lord." We might say, bringing the Old Testament history right up to the present time, that here was a Christian man, a godly man, but one whose home and whose family's behavior were far from Christian.

Why? There are two little phrases that seem to me to give us a key to this situation. I would suggest that one reason the sons of Eli were what they were is that it was a home where there was *no instruction*. For we read, "They knew not the Lord." How was it that the sons of Eli didn't know the Lord? Could it be, very simply, that it was because they had never been taught? I wonder whether it was because their father, on whom that responsibility primarily rested, was too busy to teach his own sons. For when he should have been there, he was away.

You see, his was a colossal task. As priest and judge he had the administration of the whole country. He was continually on the road, continually traveling. If he wasn't away nights a good deal of the time, he was away during the day from early morning till late at night. When his sons were small, by the time their father came in they were in bed asleep. And "they knew not the Lord." Why? Because they'd never been taught. Eli was too busy.

There is an element of pathos behind that. Some of us are so busy doing God's work that we are not doing other things that we should be doing. I sometimes think that we ought to put a brake upon what we conceive as our responsibility to God and realize that that responsibility doesn't excuse us from other responsibilities.

For example, I am a Christian minister. But I am not only that; I am a Christian father and a Christian husband. Some of the breakdowns in Christian homes that occur nowadays between husband and wife, between parents and children, would not occur if we realized

*The story of an Old Testament  
character who was so busy  
building God's house  
that he had no time for his own*

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that our Christian responsibilities include the responsibility of a husband to his wife, of a wife to her husband, of a father to his children, of children to their parents. I'm not just a Christian. You're not just a Christian. You're a Christian daughter, a Christian wife, a Christian husband, or a Christian father.

So, it was because Eli was too busy doing the work of God, that this life of sin reproached his own home. How many Christian homes there are that have no testimony to bear at all to the name of Jesus Christ! To go into them, to see the relationships between husband and wife, between parents and children, children and parents, is to see something that is utterly dishonoring to Jesus Christ. Of the many things Eli did, how much of it hallowed and sanctified the life of his home? We wonder. There was no instruction.

But perhaps there is another clue concerning the reason for this situation. Not only was there no instruction in this home, but there was no influence, either. In I Samuel 2, we read, "Notwithstanding, they harkened not unto the voice of their father" (v. 25). And again in I Samuel 3, "His sons made themselves vile, and Eli restrained them not" (v. 13). No instructions and no influence. His children didn't know the Lord and they didn't even know their own father.

There's a word of warning here to some of us who are engaged in Christian work, who are right in the thick of the work of the church in our own community. We love the work so much we are up to our eyes in it. But how are our children growing up in the meantime? Do they know us? Are we fulfilling our responsibility to teach them? Or are we leaving them to the Sunday School, forgetting that the Sunday School won't always be there and the Sunday School teacher won't always be there—but we will.

In the home of Eli there was no instruction and no influence, and so the life of sin reproached his home. How pathetic, how tragic—the outstanding spiritual man of his day, high priest and judge of Israel, and his sons were sons of Belial!

♦ THE second thing I note concerning this man Eli is a lack of spirituality that ruined his work. I do not believe we are reading into Scripture something that isn't there when I suggest that behind the trouble in his home lay the trouble in his own heart.

Here was a man who was so busy looking after others that he wasn't looking after himself. There is a telling word in the first chapter of that rather difficult book, the Song of Solomon: "They made me the keeper of the vineyards; but mine own vineyard have I not kept" (1:6).

I don't know about gardens here in America. But back home every home has its own little garden, its own lawn, its

own flower beds, and they are fenced off so that you look after your own garden, or perhaps get a gardener to do it.

In one of my parishes was a man who by profession was a gardener. He employed all his time going and keeping other folks' gardens tidy. But you should have seen his own! What a mess it was! He had no time to cut the grass; he had no time to weed the beds; he had no time to prune the roses. Out of the whole row of gardens that garden was the untidiest—and it was a gardener's garden. "They made me keeper of the vineyards; but mine own vineyard have I not kept." Back of the trouble in Eli's home was the trouble in his own heart.

Two things about Eli's work seem to me to have been unspeakably bad. First of all, it was characterized by what I call a *closed heaven*. I Samuel 3:1: "And the child Samuel ministered unto the Lord before Eli. And the word of the Lord was precious [not precious so much as rare] in those days. There was no open vision."

In this man's life heaven was closed. Rarely did he get a word from God. Rarely did he have communion with God. The Word of the Lord was "rare" in those days, and there was no open vision.

Can you imagine any greater tragedy in the life of a man of God, a servant of God, than to be engaged in the work of God and to be cut off from heaven? You say, "Well, that surely never happens." Do you really think it never happens? I believe it is happening all around.

Many are so engaged in the heavy responsibility, the busy routine of the machinery of the work of the church, Sunday School, Bible Class, the ministry of the Word, and all the rest of it—that heaven is closed. We have *no time*.

Even in the ministry it is possible for us to go to our people without any communication from God at all. To turn to this Book through which God has spoken all down the ages to His own, to go to this Book and find it absolutely silent, no voice, no vision—do we know anything of that?

I wonder whether someone is reading this—it may be a fellow minister, or a teacher, or one of the church leaders, and this is just where you are. Working, oh so hard! Working, oh so faithfully! Working, oh so sacrificially! Yet working without God, with a *closed heaven*!

Many of us are so busy that we have no time to look to God. And more than having no time, we've reached the stage where we have *no desire* to look to Him. And as a result, in the work of God, in the Sunday School, in the church, in our testimony, in our witness, the Bible becomes a neglected Book. Then God—who came to us in our lives again and again, waiting, waiting to open up to us His heart and fulfill that wonderful promise, "If any man love me, I will love him and will manifest myself to him"—is no

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longer there. Finally, in an hour of need and responsibility, we dash hurriedly into the presence of God, fling open our Bible and ask for a word of testimony or a message. Then we discover that the heavens are as brass. God, who waited for us so long, waits no more.

You and I know perfectly well that as Christians we are meant to be familiar with the contents, fashioned by the truths and filled with the light of this Book. We are ambassadors, that is to say, those who herald a message that is not their own, but one that has been deputed to them.

But when an ambassador is cut off from his government, he has no message to give. In the same way, when a Christian man or woman is cut off from fellowship (not salvation) from God, he has no message, either. We have the language all right, we have the vocabulary all right, and if occasion demands we could get up and give a message, and have it flow like the running of a tap; but it does not have the touch of God. It's just words, sounds, emptiness, and that in the life of a man of God.

Not only was there a closed heaven in the life of this man Eli, but there was what I call a *clumsy hand*. Look at this high priest and judge as he handles a spiritual matter. In the first book of Samuel, chapter one, we read: "And it came to pass, as she continued praying before the Lord, that Eli marked her mouth. Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken. And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee. And Hannah answered and said, No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord" (vv. 12-15).

What a blundering, clumsy hand that was! Here was a woman with a broken heart. Here was a woman in prayer. Here was a woman with the highest motive possible: "Oh God, if you'll give me a son I'll give him to you all the days of his life." And Eli replied, "You're drunk." That's the kind of work he did.

How many times you and I have totally misjudged others. We rip them up hard. We classify them as unconverted, careless, totally hopeless. Yet all the time, back of that pretense and indifference is a broken heart.

I think of a girl I knew in one of my congregations. If you had met her and listened to her talk, you would have said she was a light, frivolous girl. But, one day, she and I spent an hour or so together, traveling by car. And while we rode, the two of us, we talked, and she opened her heart to me. I found, behind that flippant, seemingly light, shallow attitude to life, the wound of a desperate hurt. She had married the man

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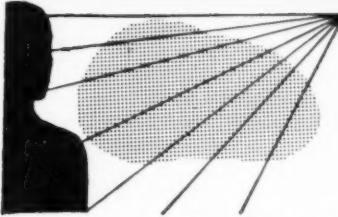
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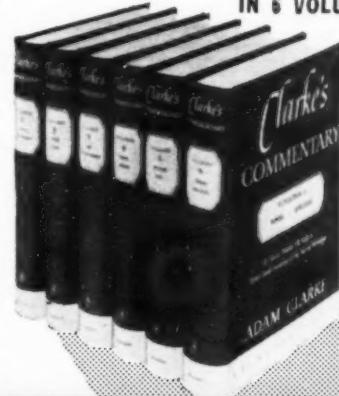
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she loved, and her marriage had lasted only two days. Now she was a widow, with a great sob in her life.

How many times have you and I, out of touch with God and out of touch with men, gone into life, in amongst the world, in amongst our people, and with a clumsy hand and a blind eye misjudged the whole situation and written them all off.

And look at him as he handled Samuel! How slow Eli was to discern that it was God who was dealing with the boy! When Samuel came and said, "You called me," he answered, "Go on, lie down, I didn't call you!" And it happened three times before he saw that God was in it.

Yet I wonder how slow you and I are to discern when God is dealing with a soul. Oh, it may seem such a casual little incident. They come up to us in the street, or come round to see us, or telephone. And it seems, on the surface, such a casual thing, such a triviality that they want to talk to us about. And they don't want to talk about that at all.

If only we were sensitive we would know that it is God who is calling them. But because we're out of touch with God, we're out of touch with people.

♦ A LACK of spirituality had ruined Eli's work, and the life of sin had reproached his home. And yet, we must admit, there was something very lovely about Eli. He wasn't a bad man; he was just busy. And if there's something of sheer tragedy about this life—and there is—there is also something very lovely growing out from amidst the ruins. For in this man's life I find a love of Samuel that redeemed his name.

Eli loved Samuel, in spite of the popularity that so obviously was gathering around the young priest. We read I Samuel 3:20, "And all Israel from Dan even to Beersheba knew that Samuel was established to be a prophet of the Lord."

In other words, there was the unmistakable stamp of God's approval upon this young lad as he was growing up, and everybody was talking about it. Everybody was proclaiming the fact that God at last was giving them a man after His own heart.

Samuel was so much that Eli should have been. And Samuel had so much that Eli didn't have. But notice, instead of being consumed with envy, Eli cherished the young heart that was growing up with him. He warned him, he taught him. The man who never had time to pray with his own sons, prayed with him.

And how hard it was for Samuel! In spite of the popularity that was to be his, and in spite of the testimony that he bore, it was hard. His very life was a condemnation and a judgment of Eli. Then God gave Samuel that terrible message, that so far as God was concerned the work of the ministry of Eli's

house was about to be terminated (I Sam. 3:11-14). It was very, very hard for Samuel to go and take a message like that, a message of condemnation, a message of rejection, to the old man. But he had to do it.

Yet, even in spite of that, Eli loved him. And when the message was ended and the testimony was over, Eli had one simple thing to say, "It is the Lord" (I Sam. 3:18).

I think that is the test of spiritual greatness. When we see in another all that we ourselves should have been, when we see that another has all that we ourselves should have had, and in a spirit of humility and a spirit of deep love we are able to accept it, and not be consumed with the bitter feelings of envy that lead out into jealous criticism and condemnation; when instead of cold water upon the enthusiasm and the devotion of the young, we recognize in them the hand of God, the life of God, and the voice of God—ah, there is the test, the final test, of true spiritual greatness. And there we have the final tribute to Eli, by which we know that he was not a bad man. For Eli secured for his successor that which he had sinned away for himself.

Sometimes that may be all that is left for us to do. In God's infinite mercy maybe there is time, even now, for the man who has been not bad, but busy, to realize his blunder and come in penitence and humility to the God who has called him into service, and to prove that the promise is true to all who sin, and all who have sinned, that "If we confess our sins. He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1:9). What a promise! What a Saviour! What a forgiveness! What a restoration!

Some of us, reading these words, have so lost touch with God that we've lost touch with His people. If so, may that love of God, that love of the truth of God, flame up and shine out! May God by His Holy Spirit fan it into a new flame, so that we shall cease to be so busy that we are too busy, and begin to live again an ordered, disciplined life that will bring praise and honor to His name!

♦ I LIKE to think that when the tragic news came to Eli that the Ark of the Lord was taken, and he fell backwards by the side of the gate and died, and they carried him out and buried him with great lament—I like to think that Eli designed the epitaph for his own tombstone. And I like to think if you had gone along to that little graveyard a week or two, or a month or two later, you would have seen on the gravestone, "Eli, high priest and judge of Israel for forty years." Then, underneath, these words: "Beware of the barrenness of a busy life."

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*singing with grace...*

*making melody in your heart to the Lord...*"

DINNER and the dishes were finished. Mr. and Mrs. Martin had settled themselves comfortably in the living room, ready to enjoy a "quiet evening at home," he behind the daily newspaper and she beside a basket of mending. A plaque hung on the wall above the fireplace which read, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."

Suddenly a series of bombastic sounds broke the serenity of the scene. Carol, their teenage daughter, had gone to her room to play some of the latest "hit" records. It was loud, it was raucus. A hoarse voice scratched out a monotonous drone to an accompaniment of what sounded like an African rhythm band. Boom, boom—bump, bump, bang! "If you can't rock, roll . . . roll . . . if you can't roll, rock . . ."

A half hour went by. The sound pierced every corner of the house with lyrics that likened one's best friend to "you ole alley cat."

At last Mr. Martin put down his paper and glared over his glasses at his wife. "I'm getting fed up with this degrading racket," he exploded. "Do we have to listen to this 'junk' in our own home?"

With that, he strode determinedly into his daughter's room and demanded in an angry voice that she "stop that horrible noise." At the outburst, feeling very much abused and misunderstood, Carol slunk off to bed.

♦ THE Martin family is not the only one facing this kind of problem. But when it confronts Christians, as in the case of the Martins, more is involved than the question merely of classical music versus popular music. The problem has a spiritual significance that influences every member of the family.

Yet young people like Carol Martin, and many adults, do not realize the direct correlation between musical diet and spiritual growth. "What difference does it make?" they insist. "We like this kind of music."

But it is not a matter simply of personal liking or cultural taste. And it does make a difference. A well known gospel recording company has as its slogan: "We tend to live on the level of the music we listen to." This is true. Music creates an environment and sets an atmosphere for living. Subtle and insistent, it creeps into the crevices of our

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# In the HOME

By RUTH ELLIOTT NARRAMORE

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minds and lodges there in spite of ourselves. Everyone has had the experience of being "haunted" by a certain melody. All day long it lingers with us, no matter what we do.

♦ SOMEONE has said that music is the universal language. And it is, because it is the expression of emotions that we all feel. Through music we reveal our loves, our joys, our griefs, our hopes, our disappointments, our faith. Music is a gift from God. It is the "sugar" that adds sweetness to life and keeps us from becoming sour and bitter. We, as Christians, should always remember that God is the creator of "every good and perfect gift"—including music.

Music has untold power. It soothes tired nerves, it lulls a babe to dreamland, it sets laughter ringing in the heart, it cheers the sad, it spurs an army on to victory, it excites the emotions and brings poise to the disturbed mind. Little wonder that many volumes are being written today on "The Psychology of Music." Music has a tremendous effect on people.

Satan knows all this. It is not surprising, then, that he has stolen God's gift of music and has distorted some of it until it is anything but "sweetness." The devil's music is a demoralizing, degenerating and subversive substitute. Are we, as Christians, to endorse this counterfeit and ignore the real God-given value of music?

Yet, many are doing this very thing—perhaps unwittingly. And the shame lies in the lap of the home. Why? Because children and young people enjoy the music they are taught. Naturally, what they hear in the home sets the pattern for their musical appreciation. If they do not enjoy good music, it is probable that they have not been exposed to it at home.

Music should form an important part of every Christian home. Surely no one has more reason to sing and to enjoy beautiful music than Christians. God has put a song in our hearts. Because we are His children, we have a greater capacity for appreciation than the unregenerate. The Bible is full of references to music and admonitions to "sing unto the Lord." God tells us, "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the



Teach your children to discriminate between what is and what is not proper in music.

Lord" (Col. 3:16). Are we doing this?

Teaching and admonishing . . . through psalms and hymns and spiritual songs. This is a method parents can use to teach children the truths of God. What better way can a child learn Bible doctrine than through singing the great hymns of the faith? But be sure to explain and discuss the meaning of the words with him. Singing great spiritual truths will make them stay with him all through life. Every Christian parent should seize this natural opportunity to teach his child the things of God.

Often when our little girl goes to bed at night, we play some lovely records of gospel hymns, making sure to keep the

volume low. We find that this relaxes her and takes her mind off other distractions that might hinder her from going to sleep. But more than that, it presents a marvelous opportunity to talk to her about the Lord. "Mommie," she will ask, "tell me about the song they are singing, 'The Old Rugged Cross.'" Then I sit down beside her bed and tell her the story of that cross and the Christ who died there in her stead. What could be more wonderful?

♦ PART of our responsibility as Christian parents is to teach our children to discriminate between that which is suitable and that which is not suitable in music.

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"Let everything that hath breath  
praise the Lord. Praise ye the Lord."

Surprisingly enough, this is not a difficult task if begun early. True, children and young people are exposed to the devil's music on every hand. They hear it on TV, the radio and juke boxes. Yet, if we are consistent and do not allow inappropriate music to dominate our homes through radio, TV or records, and if we discuss the fact with them that much of the music we hear in public places is undesirable, our children soon learn to discriminate. Even a very young child can be taught to discern the difference between what is acceptable and what is not.

I recall an experience that took place when our little girl, Melodie, was about three years old. She had been watching a children's program on TV while I was in the kitchen preparing dinner. Time ran out, and the program that followed was far from suitable. But before I could get into the living room, Melodie came running to me. "Mommie," she panted excitedly, "come in quick and turn off TV. It's got that awful wiggly music on it."

I had to smile in spite of myself. "Wiggly music?" I asked. "Why do you call it that?"

"Because, Mommie," she replied innocently, "it makes me feel like I wanna wiggle!"

At three, Melodie knew this was not appropriate music for a Christian. How I praised the Lord that she was learning this lesson so young.

♦ To be "educated to good music" is more than a stock phrase to be thrown around by "eccentric, long-hair" musicians. Like good manners and wise judgment, music is something that is usually learned and cultivated in the home. But outside factors can also come into play.

Sally was a typical teenager. Although she had been a Christian for several years, her idea of music was very shallow. However, she enjoyed singing. Since some of her pals were in the church choir, she decided to join also.

This was the beginning of a new experience for Sally. Never before had she much appreciation for anthems or solid, stately hymns. They were something she merely sat through on Sunday and ridiculed after she went home. But now she found herself actually learning these numbers and they did not seem so peculiar any more. Although Sally did not realize it, as the weeks flew by a great change was taking place in her musical development. One evening about four months after she had joined the choir, Sally hummed cheerfully as she and her

mother were doing the supper dishes.

"What are you singing?" her mother asked.

"Oh!" Sally laughed. "That song is 'God Is Our Refuge and Strength.'"

"What?"

"That's right," Sally assured her. "It's an anthem that we've been working on in choir. And I just love it."

Sally's face lit up in a smile. "You know, Mom," she continued, "when I first started choir I didn't care much for the anthems and the heavier music that we did. But now that we've practiced them a lot and I know the numbers, I think they are simply beautiful! It's sure funny what a difference it makes when you know and understand a song."

How right Sally was! The key to appreciation is *to know and understand*. And when we help children and young people to know and understand good music, they will love it too.

♦ THIS is an age of countless "do it yourself" enthusiasts—in every field except music. Active musical participation in the home is almost a lost art. In many homes "canned" music has practically displaced the family sing. What a loss! The family that sings and makes music together is usually a happy family. Some of the happiest hours of my childhood were those when our family gathered together in the evening for a songfest and a time of music. Such experiences draw a family together and strengthen the bonds of unity. And through them, children learn to love the songs they sing and hear.

A piano in a Christian home is a real asset—even if no one in the immediate family is a pianist. It is there when needed—when Christian young people drop in, or when the cottage prayer meeting gathers at your home. And because you do have a piano, groups are much more likely to choose your home for their meetings.

But what if you have no piano or musical instruments in your home? And what if you have no voice for singing? Does that automatically erase music from your home? Indeed not. A person does not need to be a finished musician or a talented artist to enjoy and appreciate good music. It is not only the people who possess melodious voices who like to join in the sing. Music is more than a gift; it is a way of life.

Today fine music can become a part of every Christian home. Many top-rated Christian artists are now available on records. Through this medium they can

come directly into your home and give a personalized sacred concert at your own convenience. Even in the remotest rural communities, families can be blessed by the rich, consecrated voices of George Beverly Shea, Bill Carle and many others. Lovely orchestral arrangements of great hymns arranged and directed by such excellent musicians as Ralph Carmichael and Paul Mickelson are an inspiration to any Christian family. There are male quartets, thrilling choirs and beautiful instrumental ensembles to sing and play your favorite gospel songs. If you do not have a record collection of sacred music, your home is lacking in a very important area.

Not long ago a Christian young man told me about his extensive record collection. Most of his albums were of a fine, classical caliber.

"Do you have any sacred recordings?" I asked, "recordings of well-known gospel hymns sung and played by some of our fine Christian artists?"

"No, I don't," he answered.

*How lopsided, I thought. Good music? Yes, but lacking in the inspiration and warmth of the gospel.*

Parents cannot afford to overlook the value of Christian records. These recordings also make excellent gifts. Audition them first at your gospel bookstore and choose the finest. Record reviews in Christian magazines can serve as helpful guides in your selection. Encourage your young people to collect high caliber religious records. This will help them grow spiritually and, of course, culturally.

Standard equipment in every Christian home should include several gospel hymn books. These are a must, because they are the basic musical "textbooks" for the Christian.

AMERICANS today are very conscious of atmosphere in the home. Much emphasis is placed upon color harmony and the blending of an architectural scheme to the personal needs of the family. People think nothing of spending money on fine carpets and lovely furnishings in order to create a pleasing effect. Yet, all too often they fail to recognize the value of music in creating a desirable home atmosphere. Sacred orchestral arrangements make wonderful soft background music for Christ-centered homes. The right kind of music keeps discipline problems at a minimum. It improves dispositions and changes the entire emotional climate of the home. It is difficult to be angry or upset while singing a cheerful chorus or a favorite gospel song—or even listening to someone else.

A song is a magical thing. It is the sunbeam that lights up a smile. It is a tonic that cheers the soul. It is the expression of the believer's heart. And it is the blessed heritage of every Christian home.

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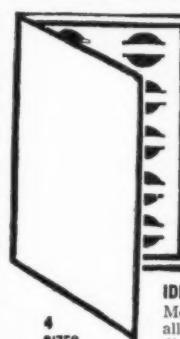
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Dr. Wilbur Smith

## A CLASSIFICATION OF NEW TESTAMENT PASSAGES ON THE HOLY SPIRIT

### Part II

THE following material completes my classification of New Testament passages relating to the Holy Spirit introduced in last month's *IN THE STUDY*. IV. The Teachings of Christ Regarding the Person and Work of the Holy Spirit

#### A. In the Synoptic Gospels

(Much has been written on why there are so few references to Christ's teachings on the Spirit in the first three Gospels.)

1. He is given to them who ask. Luke 11:13; Matt. 7:11
2. The Spirit would speak through the Twelve on (1) their first missionary journey (Matt. 10:19, 20; Mark 13:15); and (2) on later missions (Luke 12:2).
3. The sin of blasphemy against the Holy Spirit (Matt. 12:31, 32; Mark 3:29, 30; Luke 12:10). There is an excellent discussion of this difficult subject, with a bibliography, in L. Berkhof: *Systematic Theology* (2nd rev. ed., Grand Rapids, 1941) pp. 252-254.
4. The disciples were to baptize in the name of the Three Persons of the Godhead. Matt. 28:19

#### B. In the Fourth Gospel

For the teaching of this Gospel on the Holy Spirit, see a chapter in J. Ritchie Smith: *The Teaching of the Gospel of John* (New York, 1903), pp. 157-182; J. G. Simpson, "The Holy Spirit in the Fourth Gospel," *The Expositor*, 9th series, IV (1925), pp. 292-299; C. K. Barrett, "The Holy Spirit in the Fourth Gospel," *Journal of Theological Studies* (n.s., 1950), pp. 1-15.

1. The necessity for an experience of regeneration by the Holy Spirit, 3:5-8 (cf. VI-A)
2. "He giveth not the Spirit by measure," 3:34
3. "It is the Spirit that quickeneth," 6:63
4. The Apostle interprets Christ's words in 7:37, 38 as follows: "This spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given: because Jesus was not yet glorified."

We come now to the central teachings of Christ on this subject, uttered on Thursday of Holy Week, and recorded only in the Fourth Gospel. Here, says Bishop Moule, "the Lord Jesus Himself teaches with His own lips the secret of spiritual life. Here speaks the Christ of God, in an hour of supreme tenderness" (*Veni Creator*, pp. 6, 7).

5. The Spirit cannot be received by the world, 14:17; cf. I Cor. 2:14.
6. The Spirit is sent (1) by the Father, in Christ's name, 14:26; 15:26; and (2) by Christ, 16:7. (See II-B)
7. The Holy Spirit is a gift of God, 14:6 (cf. II-B-2)
8. The Holy Spirit is to abide with believers, 14:16, 17; and to dwell in them, 14:7.
9. The Holy Spirit's work in believers in relation to Christ
  - a. to bring to remembrance the things of Christ, 14:26 (the guarantee of the inspiration of the Gospel writers). "Never certainly did

- any acts or words so evidently await this subsequent illumination as those which were seen and heard by the followers of Jesus during the brief period in which He was with them."—T. D. Bernard (*Central Teaching of Jesus Christ*, London, 1892, p. 180) See John 2:22; 12:16.
- b. to testify of Christ, 15:26; 16:14, 15
  - c. to receive of the things of Christ and shew them unto us, 16:14, 15
  - d. to glorify Christ, 16:14
10. The teaching ministry of the Holy Spirit, 14:26; 16:13 (cf. VI-C-13)
- On this Schaff has well said: "It is not omniscience or any kind of speculative or scientific truth which is promised, but the full knowledge of living, practical truth as it is in Christ, and as it relates to our soul's salvation. The Bible is not a universal encyclopedia of knowledge, but an infallible guide of religious faith and moral practice . . .
- "Yet, in a certain sense, the Spirit of God alone can lead us *into all truth*, even in temporal and human things, since the love of truth is inseparable from the love of God, and the perfect knowledge of truth from the knowledge of God, which comes from the Spirit of God, the true illuminator of the human intellect darkened and distorted by sin and its bosom companion, error."
11. "He shall declare things that are to come," 16:13  
*Anaggelei* is a word "proper to the announcement of things otherwise unknown." See Acts 20:20; I Pet. 1:12; I John 1:5
12. The work of the Holy Spirit in the conviction of the world, 16:8-11. "The word translated *convict*, *elenko*, involves the conception of authoritative examination

of unquestionable proof, of decisive judgment."—B. F. Westcott. For a masterly discussion of this passage, see the volume by Archdeacon J. C. Hare: *The Mission of the Comforter*, (2nd ed., London, 1850). Sir W. Robertson Nicoll, in a sermon, makes a statement on this passage that is worth inserting here: "We cannot prove from statistics, however apparently favourable, that Jesus is Lord, that the prince of this world has been judged. We cannot live in East London and say as the result of observation and reasoning that Jesus is Lord. But whenever the Holy Spirit unites us to Christ, then we are of His mind, and know that, however distant the end may be, the sentence has gone forth already against all the powers of evil." *Sunday Evening*, p. 204

See also a notable sermon in H. P. Liddon: *Sermons on Some Words of Christ*, pp. 342 ff.

#### C. In the Book of Acts

Acts 1:5 and 8 set forth two very significant statements of Christ about the baptism of the Holy Spirit, and empowerment by Him. See also Acts 11:16.

- V. The Holy Spirit in the Church  
 (All references in sections 1-6 are to the Book of Acts.)
1. The descent of the Holy Spirit on the day of Pentecost, 2:1-39
    - a. they were all filled with the Holy Spirit, 2:4
    - b. the Spirit gave them utterance, 2:4
    - c. this was a partial fulfillment of Joel's prophecy (2:28-32) regarding the bestowal of the Spirit, 2:17, 18
    - d. those who believed were promised "the gift of the Holy Spirit," 2:38.
  2. Groups and individuals upon whom the Spirit came
    - a. the Samaritans, 8:15-19
    - b. the household of Cornelius, 10:44, 45, 47; 11:15-17; 15:8
    - c. the Christians at Ephesus, 19:6
  3. Those who are said to be filled with the Holy Spirit
    - a. all believers, on the day of Pentecost, 2:4
    - b. the disciples, after the first persecution, 4:31
    - c. Peter, 4:8

"In the Study" is a regular feature of MOODY MONTHLY. Correspondence relative to this department should be addressed to Dr. Wilbur M. Smith, Fuller Theological Seminary, 135 N. Oakland, Pasadena, Calif.

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- d. the seven appointed men, 6:3
- e. Stephen, 6:5; 7:5, 55
- f. Paul, 9:17; 13:9
- g. Barnabas, 11:24

4. The Holy Spirit's supervision in the Church

- a. The Church was walking in the comfort of the Holy Spirit, 9:31

- b. by Him the members of the first extended missionary effort were chosen, 13:2, 4

- c. at the Council of Jerusalem, 15:28

- d. by Him Paul was forbidden to evangelize certain areas, 16:6, 7

- e. by Him were designated those to be appointed officers in the Church, 20:28

- f. Paul's coming sufferings were revealed to the Church, 21:4, 11; and to Paul, 20:23

- g. in the phrase, "Paul purposed in the spirit," to go to Jerusalem (19:21) it is disputed whether the reference is to the Holy Spirit or to Paul's spirit.

- h. individuals to whom the Spirit gave special messages

(1) Philip, 8:29; 20:39

(2) Peter, 10:19; 11:12

(3) disciples, 13:52; 21:4

(4) Agabus, 11:28; 21:11

5. The witnessing of the Holy Spirit, 5:32

6. Sins against the Holy Spirit

- a. lying to, 5:3

- b. tempting, 5:9

- c. resisting, 7:51

(For three other sins against the Holy Spirit, see VI-G.)

7. The Gospel was preached by the Holy Spirit, I Pet. 1:12; and, particularly, by St. Paul, I Thess. 1:5; I Cor. 2:4.

8. The preaching of the gospel was confirmed "by gifts of the Holy Spirit," Heb. 2:4

9. The Holy Spirit testified to Paul's sorrow for Israel, Rom. 9:1

10. On two occasions St. John said he was "in the Spirit," Rev. 1:10; 4:2

11. On the work of the Holy Spirit in inspiring the writings of the New Testament, see III-B

For studies of the Spirit of God in the Book of Acts, see Arthur T. Pierson: *The Acts of the Holy Spirit*, and T. Walker: *The Acts of the Apostles*.

### VI. The Holy Spirit in Relation to the Believer

We have already considered the relation of the Holy Spirit to believers, as revealed in the teaching of our Lord: here we shall confine

ourselves to the Epistles and the Book of Revelation.

"Every grant and privilege enjoyed by the disciple of Christ is connected with the Spirit's work."—Wm. Milligan.

- A. Pertaining to various aspects of our regeneration

The basic passage here is, of course, John 3:5-8 (see IV-B-1).

By the Holy Spirit we are

1. born again, II Cor. 3:6; Gal. 4:29

2. made sons of God, Gal. 4:6 (See VI-C-1)

3. adopted into the family of God, Rom. 8:15

4. sealed until the day of redemption, Eph. 1:13

5. given His earnest, II Cor. 1:22; 5:5; Eph. 1:14

"the guarantee of the total transformation which will be completed at the day of resurrection of believers."—*Companion to the Bible*, p. 94.

6. renewed by, Titus 3:5

7. received by the hearing of faith, Gal. 3:2, 3

### B. The truth of the Spirit's indwelling us

1. The Spirit is given to us, I Thess. 4:8; Rom. 5:5

2. We are indwelt by Him, Rom. 8:9, 11; I Cor. 3:16; 6:19

"The same Spirit which was in Christ, which in His deity was one with Him, was in the coming time to be in them . . . dwelling and working within, in association with their own spirit."—T. D. Bernard, *ut supra*, p. 166. (Cf. VI-C-3)

3. "The communion of the Holy Spirit," II Cor. 13:14; Phil. 2:1

4. We are made partakers of the Spirit, Heb. 6:4

5. We are given "the supply of the Spirit of Jesus Christ," Phil. 1:19

6. By one Spirit we have all been baptized into one body, I Cor. 12:13

### C. The continuous work of the Holy Spirit in and for us

1. He bears witness to the fact that we are the sons of God, Rom. 8:16; I John 5:6, 7; cf. Gal. 4:6

2. By Him we have access to the Father, Eph. 2:18

3. He assures us that we are indwelt by Christ, I John 3:24; 4:13; Eph. 2:22 (Cf. VI-B-2)

4. He makes intercession for us, Rom. 8:26, 27; cf. Eph. 6:18
5. By Him we are made free from the law of sin and death, Rom. 8:2
6. There is a conflict between our flesh and the indwelling Spirit, Gal. 5:17
7. By Him we are sanctified, Rom. 15:16; II Thess. 2:13; I Pet. 1:2
8. He helps our infirmities, Rom. 8:26
9. We are led by the Spirit, Rom. 8:14; Gal. 5:18
10. We are kept by Him, II Tim. 1:14
11. Through Him we are "strengthened with power," Eph. 3:16
12. By Him our mortal bodies are quickened, Rom. 8:11
13. By Him we are taught, I Cor. 2:10-13 (Cf. IV-B-10)
14. By Him we are changed from glory to glory, II Cor. 3:18
15. By Him the love of God is shed abroad in our hearts, Rom. 5:5; 15:30; Col. 1:8
16. He imparts joy, I Thess. 1:16
17. Our lives will display the ninefold fruit of the Spirit, Gal. 5:22, 23
18. Our lives are to be as epistles written by the Spirit of the living God, II Cor. 3:3
19. By the Spirit we witness to the truth concerning the Person of Christ, I Cor. 12:3; I John 4:23
20. "We have the first-fruits of the Spirit," Rom. 8:23
21. When St. Paul says (Rom. 8:17) that "the kingdom of God is . . . righteousness and peace and joy in the Holy Spirit," he certainly means that these virtues are intended to be displayed in our lives.
- D. In his relation to the Holy Spirit the believer is exhorted to
1. walk according to the Spirit, Rom. 8:1, 4, 5; Gal. 5:16, 25
  2. live in the power of the Spirit, Rom. 15:13 (as did Paul, v. 19) Gal. 5:25
  3. have the mind of the Spirit, Rom. 8:6; cf. v. 27
  4. obey the truth through the Spirit, I Pet. 1:22
  5. pray in the Spirit, Eph. 6:18; Jude 20; cf. Rom. 8:26, 27
  6. keep the unity of the Spirit, Eph. 4:3
  7. take the sword of the Spirit, Eph. 6:19

8. "command ourselves" in the Spirit, II Cor. 6:6
9. "put to death the deeds of the body" by the Spirit, Rom. 8:13
10. "wait for the hope of righteousness" through the Spirit, Gal. 5:5
11. sow unto the Spirit, and so we "shall of the Spirit reap eternal life," Gal. 6:8
12. be filled with the Spirit, Eph. 5:18

- E. The resultant spiritual man  
Here must be introduced all the many and important passages which speak of the *spiritual* man (the word is *pneumatikos*) and the various aspects of his life. "Spiritual" is in the New Testament always used of what regards the person and work of the Holy Spirit, also the work of the Spirit in the believers, with the single exception of Eph. 6:12.—F. W. Grosheide (as below, p. 228).

An excellent book, sanely discussing these themes, is Lewis Sperry Chafer's *He That Is Spiritual*.

1. In general—"he that is spiritual," I Cor. 2:14, 15; 3:1; 14:37; Gal. 6:1.
2. Such a man may possess
  - a. "every spiritual blessing," Eph. 1:3
  - b. "spiritual wisdom and understanding," Col. 1:9
3. The teaching of such a person will be marked by "combining spiritual things with spiritual words," I Cor. 2:13
4. Those who sow "spiritual things" should be permitted to "reap carnal things," I Cor. 9:11; Rom. 15:27
5. Such persons will sing "spiritual songs," Eph. 5:19; Col. 3:16
6. Only twice in the New Testament do we read of "spiritual gifts," the word being *pneumatika*, the word for *gift* not occurring in the Greek text, Rom. 1:11; I Cor. 12:1
7. Believers "are built up a spiritual house" to offer up "spiritual sacrifices," I Pet. 2:5
8. Our resurrection bodies will be "spiritual bodies," I Cor. 15:44, 46

#### F. Spiritual gifts

The entire twelfth chapter of First Corinthians is devoted to the subject of spiritual gifts, of which nine are specified, "but all these worketh the one and same

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**"Your servants for Christ's sake"**

Spirit, dividing to each one severally as He will."

There is an excellent discussion of this entire passage in F. W. Grosheide: *Commentary on the First Epistle to the Corinthians* (Grand Rapids, 1953) pp. 278-301.

- G. Sins against the Holy Spirit  
1. grieving Him, Eph. 4:30  
2. quenching Him, 1 Thess. 5:19  
3. doing despite to Him, Heb. 10:29

(For three other sins against the Spirit, in historical occurrences, see V-6.)

### VII. Some Unclassified References to the Holy Spirit and to Spiritual Things

1. The wicked request of Simon the sorcerer, Acts 8:19
2. The natural man cannot receive the things of the Spirit, I Cor. 2:14; Jude 19; cf. John 14:17
3. The children of Israel, when passing through the Red Sea, "did all eat the same spiritual food; and did all drink the same spiritual drink, for they drank of a spiritual rock," I Cor. 10:3, 4
4. In the phrase, "the ministration of the Spirit," II Cor. 3:8
5. Jerusalem is "spiritually called Sodom, and Egypt," Rev. 11:8; i.e., "if one follows the spiritual understanding of the Scripture, Jerusalem lies concealed beneath the name Sodom."—Arndt and Gingrich (*A Greek-English Lexicon of the New Testament*, 1957, p. 685)
6. I have not attempted to relate John 4:23, 24 to the doctrine of the Holy Spirit.

### HIS GRACE IS THY STRENGTH

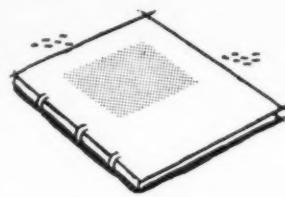
*The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. Acts 13:2.*

We have such a nice little quiet, shady corner in the vineyard, down among the tender grapes, with such easy little weedings and waterings to attend to. And then the Master comes and draws us out into the thick of the work, and puts us in a part of the field where we never should have thought of going, and puts larger tools into our hands, that we may do more at a stroke. And we know we are not sufficient for these things, and the very tools seem too heavy for us, and the glare too dazzling and the vines too tall. Ah! But would we dally, go back? He would not be in the shady corner with us now; for when He put us forth He went before us, and it is only by close following that we can abide with Him.—Frances Ridley Havergal.

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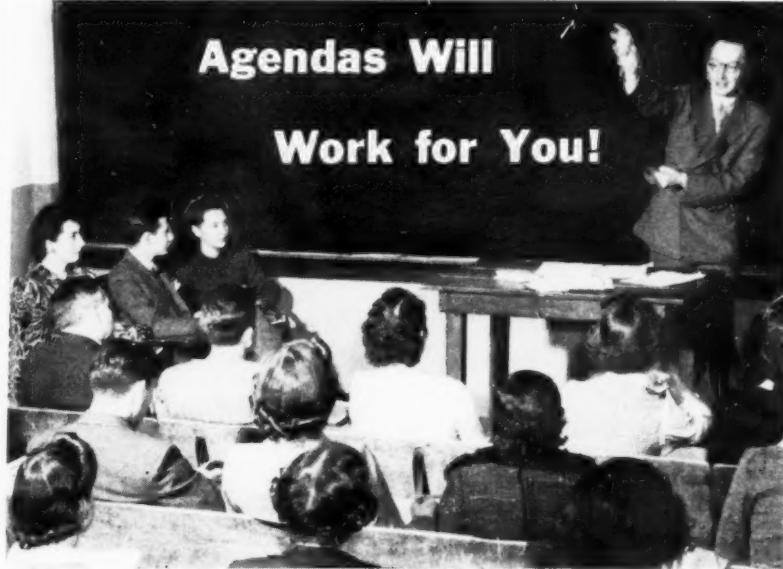
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## NOTEBOOK

A Service Department for Christian Workers

August • 1958

Volume 3 • Number 11



By Frances Manning

### Do people shun your meetings because they drag? A simple list of items to cover will speed things up

If I thought that teachers' meeting would get out at a decent hour maybe I'd go. But I can't see wasting a whole evening . . ."

Does this sound familiar to you? It does to me, for I recently heard one of my neighbors say it. But that isn't the only person I've heard say it! It is probably one of the most frequently repeated statements in church circles today.

Since it is so common, let's look at it a little more closely. Perhaps we'll find in it one of the reasons for poor attendance at church board and committee meetings. *Maybe they are just too long!*

Most of our more active church workers are people who work elsewhere—they are housewives, businessmen, shop or factory workers. When they come to an evening committee meeting they have already completed their day's work.

Therefore, they want to know that time at the meeting will be well spent.

"But what can we do?" you ask. "We have all that business and it has to be taken care of at the meeting."

That's true. However, is all that "necessary business" cared for in a business-like manner? Or does someone stretch things out by bringing up unrelated experiences, stories, etc.—things not even pertinent to the subject?

We Christians are engaged in an important business—the Lord's business—and we should do it in a way which will bring the greatest results for Him. Certainly well-attended, orderly, businesslike meetings are essential. You undoubtedly agree.

"But how can this be done?" One church has answered this by the use of "agendas" in Board of Education meet-

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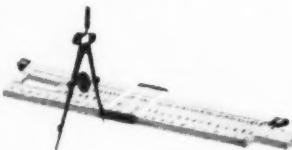
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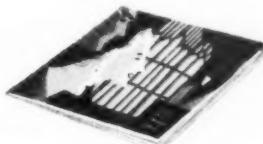
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ings and church school workers' conferences. These, of course, are simple lists of the things to be covered in the meeting. The results have been so satisfactory that the church now hopes its other planning groups will also use them. And for good reasons.

#### **1. An agenda assures the members of well-planned meetings.**

There must be planning to prepare this agenda. So, the week prior to the meeting, the Sunday school superintendent and chairman of the Board of Christian Education confer with the pastor and the director of Christian education on matters to be cared for at their meeting.

There is no last-minute, haphazard jotting of notes on the back of an old envelope en route to the meeting. Everything has been planned ahead of time so that the secretary has been able to type the agenda and duplicate it for distribution to participants as they arrive. People who come to these meetings know that each item of business is not an "afterthought" but a matter which their chairman and pastor have felt to be worthy of the time and attention of the entire committee.

#### **2. An agenda insures against overlooking important matters.**

How often, after a meeting has been adjourned, does the chairman remark, "Oh, dear, we should have taken care of that tonight. I fully intended to bring it up for discussion, but it just slipped my mind!" Some forethought on items of business for that meeting would have prevented such a lament.

The church mentioned above also holds an annual Christian Education Planning Retreat at which leaders work out the entire year's schedule of Christian education events. This schedule, in addition to the minutes of the last meeting and the agenda from the corresponding month last year, serves as an excellent guide to the chairman as he prepares each month's agenda. By using it he is

## **FILE** 2. CHURCH MANAGEMENT Meetings, Planning for

certain to include the matters of major importance for that month.

#### **3. An agenda provides each member with an excellent permanent record of the meetings.**

When each member has before him a printed copy of the meeting's agenda, he is more likely to jot in its margin items particularly related to him and his department. (He will rarely take his own complete minutes from the meeting.) He then has this for quick reference between meetings. This written record is also of immeasurable worth in having the items discussed at one meeting carried to completion at the next one.

#### **4. An agenda promises a meeting that "moves along" and adjourns at a reasonable time.**

All too often in a committee meeting the group becomes sidetracked on one of the first items of business and they do not move beyond that point for the rest of the evening. Agendas help eliminate this problem. When members can see on the agenda before them eight or nine more items of business for discussion, they tend to limit their opinions and contributions to the subject at hand. Agendas also do much to assist a committee in discussing more matters and taking more action in less time than is possible without an agenda.

These are only a few of the most important advantages of agendas, but why not try them for yourself? Use agendas for a few months in meetings of one of your church boards. You'll discover for yourself the effectiveness of this timesaving approach to efficient handling of the Lord's business. END

### HAPPY VALLEY CHURCH

Sunday School Workers' Conference Agenda

February 11, 1958

General Workers' Conference -- 7:45 p.m.

1. Prayer and Call to Order
2. Roll Call and Minutes of Last Meeting
3. Final Report on "Every Pupil Visitation"
4. "Decisions for Christ" -- the Pastor
5. Adjournment of General Conference

Departmental Conferences -- 8:30 p.m.

1. Discuss system of absentee follow-up
  - a. Card from teacher -- 1st Sunday
  - b. Phone call from teacher -- 2nd Sunday
  - c. Visit from teacher -- 3rd Sunday
  - d. Refer to church office for call -- 4th Sunday
2. Dates to remind teachers of:
  - a. Vacation Bible School -- July 14-25 (workers needed)
  - b. Children's Day -- June 8
  - c. S.O.S. Project (Share-a-Sundae) -- March 9
  - d. Easter service

# OFF the RECORD

by bill pearce



» At the bottom of this first record album cover are printed these nine words: "All else passes, but Art and Music; that remains." I don't go fully along with that philosophy, but as for the record in-

side, I'll buy it! ON WINGS OF SONG WITH EDWARD LYMAN (Forge Records, P.O. Box 81, Queens Village, New York).

I picture this singer standing on top of a mountain, with a good tail wind blowing, while he sings with complete abandon to the whole world. His voice is live, full, well controlled, and sometimes intense. Yet he can turn from double forte to pianissimo with freedom and effortless precision. This is a youthful sound, definitely unique and exciting.

Mr. Lyman is very fortunate to have an accompanist like Patsy Cahall Cowen. Her background work is subtle, sensitive and beautiful, especially in the selections *O Speak to Me, But Jesus Would*, and *At Dawning*. The songs are all sung with piano, a type of setup that wouldn't be too good were it not for the way the numbers were handled and the variety in selections.

This record refreshingly but unobtrusively breaks the mold of "soloist, accompanist, song introduction, two verses through straight." Yet it is essentially a production, simply performed.

*O Speak to Me* is nicely done, and I think you'll enjoy the lovely melody by Chopin. You'll also hear Beethoven represented slightly in *Moonlight Medley* (piano solo) and *Trust in the Lord* (Handel's "Largo"). The song *God Cannot Lie*, is new to me. It's fresh, and sung with scintillation. Others in the album include *Why, Because, Sometimes I Feel like a Motherless Child, Wayfaring Stranger, Go Tell It on the Mountain*, and *Lord, I Want a Shining Diadem*.

On the debit side, I didn't care for the electronic echo effect used throughout. I wish it could have been done through a live echo chamber. Secondly, I felt that there is danger of exalting a young singer, his accompanist and their respective talents, rather than the Lord for whom they sing and play.

» Here's a brand spankin' new release from Sacred Records of Los Angeles. From the EASY LISTENING title on the cover, the metallic sounding Hammond-Leslie stops he uses along with the heavy bass, this could only be LES BARNETT. (LP 9058).

I was struck immediately by the unique cover picture of Les—it's really a novel approach. Then there's the beautiful

fidelity on the recording. This is (I read on the back cover) "Spectraphonic Sound." Feel free to confuse this with other words like orthophonic and hifonic because they're almost the same, from my understanding of it.

On the A side, the selections are moderately and simply handled for the most part, with, I think, a good amount of gentleness. Picno is used throughout, being played along with the organ. This is not a dub or transfer; Les plays them both at once—I've seen him.

On the first side there is *He Leadeth Me, Faith of Our Fathers, God Be with You, Living for Jesus, Blessed Assurance* and *Open Your Heart*. Mr. Barnett's playing is usually rhythmical, for which he sometimes runs into criticism. I like his use of the expression pedal (soft to loud to soft). This adds to the effect, along with occasional staccatos and glissandos. It's good background music. Sometimes there's a "skating rink" flavor that wafts you right along with it so that you forget what he's playing about. However, the album is expertly performed and I have an idea you'll like it.

» If you have a liking for things Scandinavian (or, to be more specific, Swedish) here's a good "Svensk" in the form of a baritone: CARL OLIVEBRING, SWEDISH BARITONE, WITH FULL ORCHESTRA AND CHORUS (Word Records, Waco, Texas). From the color photo of the Swedish landscape to the notes on the back, the local color is obvious.

Mr. Olivebring is accompanied on the album by The International Radio Orchestra and Chorus of Stockholm, and by the Orchestra and Chorus of both the Smyrna Church in Gothenburg and the Philadelphia Church in Stockholm. Arrangements in the recording are by Lennart Jernström, Göte Strandsjö, Karl-Erik Svedlund and Emmanuel Mattsson.

The sound is different from the American-like arrangements we're used to. And occasionally you hear an authentic Swedish dialect from the choir. Mr. Olivebring's voice is of a rich, listenable baritone quality.

I like the selection of songs. Especially did I enjoy *Room at the Cross for You*. The tempos at times were a little too measured, and I felt that the soloist didn't take quite enough liberty within the rhythm, as in *Lead Me Gently Home*. I am sure you'll like *Each Step I Take* (*Mercer*).

I recommend this recording of Carl Olivebring, "Sweden's Singing Ambassador." He has a definite appeal, and makes good contact with the listener. I do think he might receive a few more amens from all the Swedes had he sung some Swedish in the record—but maybe that'll be for next time!

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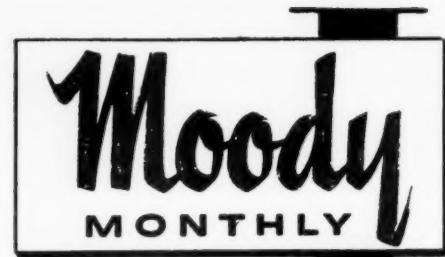
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## The Best Camper

By Lois Headley Dick

I'LL be picked Best Camper or know the reason why!" Paul sat cross-legged on the bare cabin floor and shook his fist at the wall. It was a muggy August day and the 'skeeters were zinging against the screens. One found its way to Paul's bare knee and he slapped at it angrily. "How did you get in here? I thought I had this cabin all shipshape!"

Finding a torn corner in the screen where 'skeeters were marching in, he plugged it with a wad of paper. "There, I won't need to nail it up. No-

body'll ever notice that it was there."

Just then Mike passed his door. "Inspection!" he hollered.

Paul scrambled to his feet and quickly shoved a chair in front of the torn screen. "Mike," he called. "Hey, come here a minute!"

The counselor paused. "What do you want, Paul?"

"Listen," Paul eyed Mike worriedly. "Isn't my cabin always the neatest? I'm the first one up every morning—and I'm the first one to get cleaned up. Right?"



Paul's team tramped beside the stream on their way back to the camp.

"Yes, I guess you are."

"And I did my share of K.P. all this week, and finished my hand-craft project."

"That's right, Paul."

"Then do I hafta go on the hike this afternoon? It's so hot and—"

"Sorry, Paul, no special favors," Mike shook his head.

"But—!"

"Everybody takes the hike," Mike repeated firmly, standing up to leave. "You've been a good camper, Paul. Don't spoil it now." He disappeared, leaving Paul to kick at the chair in disgust.

"Good camper!" he sneered. "I'm the best! Well, I'll take the old hike—I've never broken a rule yet."

\* LATER, racing down the path Paul arrived at the mess hall a few minutes before anyone else. At the table he watched his manners. He wondered if Mike was noticing how polite he was.

At twelve-thirty the fellows lined up for instructions. "I'm taking you over a new trail," Mike told them. "Three miles from camp I'll turn you loose in groups of five and the first group to find the way back to camp will win extra points. Each group will have a compass and printed instructions. All set?"

"Ready!" they yelled, eager to go. Paul lagged near the end of the line as they walked, listening to the others talk.

"Do you really think he will be picked Best Camper?" he heard one of the younger boys asking.

"Sure! Nobody else has a chance."

Paul tried to hide his grin. They were talking about him! Who else had kept the rules as he had? And who else volunteered to dry dishes every day for extra credit? Why, he must have stacked up zillions of extra points!

It was getting hotter, and they were climbing now. It was dry weather and the pine needles underfoot were slippery. They reached a grassy plateau and Mike let them rest.

"This is it," he said, after they had stretched out on the warm ground for ten minutes. "Frank, John, Bob, Dougie and Paul—choose teams."

Paul's face glowed. He was to be a leader again! He had it made! He singled out four of his best friends and waited for orders.

\* PAUL's team stay here. The rest of you follow me a little further," ordered Mike. "I'll leave each team at a different point, an equal distance from camp. Paul, count to five hundred slowly, then start for home. Okay?"

"Yep. Sit down, you guys." Paul



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leaned against a tree and started counting as the other teams vanished over the hill.

"Count faster," Jimmie begged.

"No cheating," Paul answered, and kept on counting slowly. "Five hundred!" he announced at last. He unfolded the instruction paper. "Face west, proceed for a quarter of a mile. Let's go!"

They tramped on until they came to a broken bridge over a narrow stream. "We're on the right track!" Paul chuckled. "Now south for ten minutes." He checked the compass and they followed him single-file until they passed a tangle of vines and sumac bushes. "A mile southwest and we're almost there."

They were crossing an open field now, and the sun beat down on their heads. Paul would have given his new tennis racquet for a drink of water.

"Down there!" shouted one of the boys. "Right down there's camp!"

They all turned to look and saw their camp buildings laid out like checkers on a checkerboard of grass and ground.

"Run!" Jimmie cried. "We'll be the first ones back. Run straight ahead!"

"Stop!" Paul cried. They turned to stare at him. "We can't cut across this grass patch. It's new grass. And look over there."

He pointed to a large sign: KEEP OFF THE GRASS. "We'll be disobeying that sign if—"

"Yeh?" Jimmie scowled. "Well, just look here." He knelt down and fitted his hand into foot prints which were sunk down in the soft earth. "See this?"

Paul looked closer and saw the grass trampled down and footprints leading across the field. He frowned, then said quickly, "Well, we can't do it. We'll have to go around. C'mon, run!"

They followed him, grumbling and complaining. After a hot ten minutes, they trailed into camp, dusty and sweaty.

"Frank's team is disqualified," their counselor told them. "They didn't keep off that grass patch. So that leaves John's team the winner. They were here five minutes ago."

Paul shrugged. Well, he had tried.

HEY, I was looking for you," Mike said, catching sight of him. "Sit down a minute, Paul. I wanted to know if you would like to present the award to Dougie at the campfire tonight?"

"Award? What award?"

"The Best Camper award!"

Paul was stunned. "To Dougie! Dougie who?"

"Why Dougie Drake." Mike was looking at him strangely. "You know

Dougie, don't you—Dougie Drake?"

"Oh, yeah—sure." Paul stood still, not knowing where to turn. So Dougie was Best Camper. "That isn't fair," he burst out. "Where did I fail, Mike? I kept all the rules—like going on the hike when I didn't want to. I could have cut across that grass patch, too, and nobody would have been the wiser."

"All right, Paul, let's talk about it." Mike settled himself on the ground by Paul. "Now take that rule, KEEP OFF THE GRASS. What did you think about it? Be honest."

"Well, I didn't like it—but I obeyed." "But you obeyed in order to win a prize, isn't that it?"

"Well . . . yes, I suppose so," Paul admitted reluctantly.

"Let me tell you about another Paul, years ago, in the New Testament," said Mike. "He thought he was pretty good. He kept God's laws, and he was proud of his good life. But he was lost, and on his way to hell."

"He was? How come?"

"His heart wasn't right with God. Here's what I mean, Paul. God asks not only outward obedience, but that our heart should enjoy working for Him. This other Paul did some good deeds, but he did them for bad reasons."

"Like when I keep the cabin clean so the other fellows will praise me?"

"Exactly. Then one day he had a heart change. God showed him that all his good deeds were actually sins against God Himself. This other Paul then knew he was a sinner, he trusted Christ to save him, and the Holy Spirit came into his heart. Then he was able to live a good life, not because he forced himself to, but because he wanted to. Do you see?"

Paul gazed out over the fields, thinking. Then he said, "Do you mean that all the good I can do counts for nothing unless I belong to Jesus?"

"That's what the Bible says." Mike smile encouragingly.

"I haven't been very happy—keeping all these rules and regulations," Paul said. Suddenly he jumped to his feet. He didn't have to sit there and feel guilty. All he had to do was walk away and forget.

But something brought him back. "I guess I need a changed heart, too," he said. "Tell me more about it, won't you?"

### ANSWERS

to "Another Twin Letters Puzzle" (July)

- |              |              |
|--------------|--------------|
| 1. Canaan    | 5. Sadducees |
| 2. Beersheba | 6. Megiddon  |
| 3. Gomorrah  | 7. Assyria   |
| 4. Greece    |              |

Watch next month for a big Twin Letters Kriss Kross puzzle!

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# Paper talk

**Lee:** Here's a letter from Peggy Hovingh that's interesting. She lives in Allendale, Mich.

**Lynn:** Why do you think it is interesting?

**Lee:** Well, listen to this. "My father has a young people's group at our church. We have Bible drills and we look up Bible stories. I almost always win in those. I play the piano for the singing in Young People's."

**Lynn:** She does? How old is she?

**Lee:** Nine.

**Lynn:** Here's one from a friend of Ivan Augsburger. Remember him?

**Lee:** You mean the boy from the Dominican Republic, or something like that?

**Lynn:** Yes, and this boy is from there, too. He says, "My name is Richard Lowell Jessup (Dick). I am 11 years old. The boy Ivan Augsburger and I have been friends from little up. We are both sons of missionaries. He told me that he had written you so I decided to write you also. Although we live about forty-five miles apart, we see each other often."

**Lee:** My, that's a long ways to visit very often!

**Lynn:** Yes, but listen to this. He says, "I speak and write Spanish and would enjoy a pen pal who speaks and writes Spanish also."

**Lee:** Well, here is another chance for those people who wanted Spanish-writing pen pals. What is his address?

**Lynn:** "Hato Mayor del Rey, Republica Dominicana."

**Lee:** Missionary children certainly have interesting experiences, don't they?

**Lynn:** Yes, and I think they would make interesting pen pals.

**Lee:** And so many more good letters. I just wish we could talk about all of them. Here's a nice one from Quincy, Mass., others from Dallas, Tex., Hackensack, N.J., several from Aurora, Ill., some from Delton, Mich., and others from Center Moriches, N.Y., Mesa, Ariz., Stillwater, Okla., and—

**Lynn:** It's fun getting them all! We enjoy it so much when boys and girls write to

**Lee and Lynn**

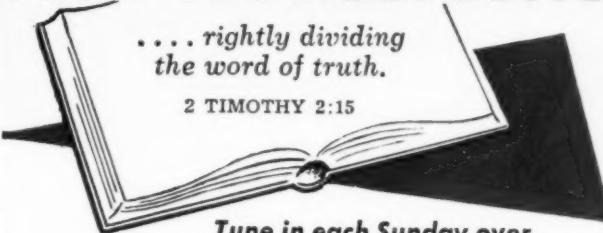
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# SUNDAY SCHOOL LESSONS

HAROLD L. LUNDQUIST

August 17

## Justice To Minorities

Leviticus 19:33, 34;  
Deuteronomy 24:14, 15;  
Matthew 9:13; Galatians 3:28

**MEMORY SELECTION:** *Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.—Hebrews 13:1, 2*

The Bible abounds in instruction and exhortation to God's people, not only to maintain the principles of social justice but to go beyond the letter of the law and love those who by reason of their minority status or economic condition need our fellowship and kindness. It is the very genius of Christianity to thus show forth the love of Christ.

The Scriptures which we have before us could be multiplied in number. The very wealth of material makes it difficult to choose, but our assigned texts cover the ground rather well in admonishing us to

### I. Love Strangers (Lev. 19:33, 34)

Israel well understood the problems of the stranger, for they had experienced that status both in Canaan, where they had been kindly received, and in Egypt, where after a kindly reception they had eventually suffered persecution.

The command given to Israel was entirely in accord with the standard which Christ later established. It is a sad thing that one of the great problems of the nations in our day has arisen because this very people have forgotten God's command.

In our own land there has been much that has been most commendable in the manner in which strangers and refugees have been received and not only absorbed into our natural life but taken into the very hearts of their Christian neighbors.

We need to be reminded of our responsibility, and of the necessity of so living out the Lord's command that we can effectively promote such brotherhood and love in other nations where the Christian faith is not known and where there is much fear and distrust of the one who bears the name of "stranger."

Another important field comes before us, that of capital and labor, as we are told to

### II. Be Fair to Workers (Deut. 24:14, 15)

In the economy of that day the laborer, living a precarious existence, had to be paid each day so that he might provide for his family. In our day we have

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a reversed picture where labor is able through the unions to dictate in a large measure the terms and conditions of work and payment.

The principle, however, is just as valid as ever. The laborer is to give a full day's work for his day's pay and the employer is not to withhold payment for such faithful service.

It is also true that in many parts of the world the day laborer is still dependent on his daily wage. Social justice requires that he receive it.

It is obvious that if capital and labor would spend just a fraction of the time they use in what are sometimes bitter negotiations on a study of God's principles of action for both master and servant, they would quickly reach fair and friendly agreements for their mutual guidance.

There is another class of folk in the world who are desperately in need of help. They are all too often neglected because of their situation and condition. We are reminded that we are to

### III. Help Sinners (Matt. 9:9-13)

Jesus Christ came into the world to call sinners to repentance—including the "up and out" as well as the "down and out."

Matthew was a rich man engaged in the oppressive business of taxation, which was in those days a privilege sold to the highest bidder to be worked by him for all that it would yield. Jesus was interested in him, won him to Himself, and set him on a path of usefulness and blessing.

Immediately he wanted his friends to meet Jesus, and he prepared a great feast to which all his unconverted acquaintances were invited. It was a mixed multitude of folk that the Jewish leaders did not think should meet with the Master.

Jesus then declared the principles of soul winning that have sent countless excellent folk out to seek and save the lost. We need a revival of this soul-winning spirit in our day.

All this leads to the admonition to

### IV. Keep Christian Unity (Gal. 3:28)

The distinctions of race, sex, social and cultural standing, etc., which have so much bearing on life in the world lose their significance when we are in Christ Jesus.

Here the poorest man, even the slave, becomes the brother of the rich and powerful individual (Philemon 16). Men and women work together and find good fellowship in Christ. Racial differences become something in which we glory as they magnify the grace of Christ.

Let us give ourselves eagerly and diligently to the purpose of keeping the unity of the Spirit of God (Eph. 4:3).

Moody Monthly

August

August 24

## **Justice Among Nations**

**Micah 4:1-7; Acts 10:34, 35;  
Ephesians 2:13-16**

**MEMORY SELECTION:** And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only are holy: for all nations shall come and worship before thee; for thy judgments are made manifest.—Revelation 15:3, 4

The time is coming when justice among nations and perfect peace shall reign in all the earth, when Christ shall reign as King, and all men shall enjoy liberty and engage in the free pursuit of happiness.

We have a glimpse of that coming kingdom in our lesson for today. One day it will be a present reality. But we are not to miss the blessed privilege of having the peace of God in our hearts and lives now because we are at peace with God through our Lord Jesus Christ.

Peace among nations is something we seek and pray for, but it can only fully come as men are at peace with God and ready to live at peace with one another. How important it is, then, to be busy getting the gospel to all men. And what a pity it is that earnest men and women who seek to advance the cause of peace in the earth fail to recognize Him as the Prince of Peace (Isa. 9:6).

We see in our lesson first something about

### **I. The Kingdom of Peace (Micah 4:1-7)**

The prophecy of Micah was given in the eighth century before Christ and still awaits fulfillment, but the coming of that day is as sure as God's promise.

Mount Zion is not to be exalted in the physical sense but in the spiritual. As it was and has been the course of God's law, it will be in that coming day the center toward which all the nations of the earth shall turn. Every desire of the human heart, "a universal worship of the Lord, absolute righteousness or judgment, abiding peace, perfect security of person and property" (Smith), shall be met in that glorious day.

When will it be established? "In the latter days" (v. 1), and it shall continue from then "even forever" (v. 7). The beating of "swords into plowshares" (v. 3) is something which will come. It is to misinterpret Scripture to apply it to our own day, much as we should like to see it come to pass.

There is, however, a real peace that each one of us can have, and it appears in our next Scripture passage. It is

### **II. Personal Peace with God (Acts 10:34, 35)**

This peace is for all people. The gospel came at first to Jews only, but in the striking experience which Peter had to

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prepare him for the coming of the messengers from the Gentile Cornelius (Acts 10:9-28) it became clear that God is no respecter of persons, but "in every nation he that feareth Him and worketh righteousness is accepted of Him" (v. 35).

Even in this confused and wicked day much would be accomplished for peace among the nations, and especially for peace within the nations between those of differing nationalities, if we could lay aside all of the sinful and destructive attitudes which give special privilege to those of a favored race, color or social position.

Let us also stress the fact that God is ready to receive every person regardless of race or position who will come to Him in faith. It has been pointed out that in the early Church the Jewish believers doubted that a Gentile could be saved, but that in our time we find it hard to believe that a Jew can be saved. Let us see to it that we who serve God Who is no respecter of persons do not permit that ugly prejudice to color our thinking and living.

It is significant and worthy of note that the making of personal peace with God through Christ results in the coming into our hearts of

### III. The Peace of God in Christ (Eph. 2:13-16)

The settling of the sin problem through the acceptance of God's redemption in Christ by faith does not only remove the enmity which has existed be-

tween us and God (and, praise God, it does do that), but it goes far deeper and brings to our hearts and lives the peace of God in Christ Jesus.

Converted men and women, whether Jews or Gentiles, who were far from God are "made nigh in the blood of Christ" (v. 13); when that happens the "wall of partition" (v. 14) is broken down and we are one in Christ.

We note again that the real answer to the world's problems is to win men of all nations to a living faith in Christ and thus to slay the enmity (v. 16) which exists between the peoples of the earth.

One of the delightful things about serving Christ is to see how men of all nations become loving and understanding brethren as they realize their relationship with one another in Christ.

August 31

### Temperance and Social Justice

Romans 13:11-14:4, 15-21

**MEMORY SELECTION:** So then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way.—Romans 14: 12, 13

Serious thinkers on the problems of the future of our nation are concerned about the widespread and growing use of intoxicating beverages. The pages of

history are filled with the stories of failure and loss which have come to nations which have gone the way of alcoholic excess. We have no reason to believe that Americans can escape the same fate if we do not stop the awful flood of intoxicants into our homes, our business and social life.

Young people today are in special need of counsel and guidance in this matter. It is the clear duty of the Sunday school and the church to give that help. Let us not fail to inform ourselves and in addition to setting a good example, to speak out clearly and courageously against this nefarious traffic in the souls of men.

A good introduction to the teaching of the printed lesson will be to use one of the background Scriptures, Proverbs 23: 29-35, where we see what happens to those who drink. Here we see that, far from being a strong and manly thing, drinking is a weak and immature approach to life's problems.

Liquor does not bring any real joy; it only compounds sorrow and destroys man's ability to bear it. It actually contributes nothing of value and much of danger and loss. It was one of England's greatest physicians, Sir William Osler, who said, "Alcohol does not make people do things better, it makes them less ashamed of doing them badly." Thomas Edison said, "To put alcohol in the human brain is like putting sand in the bearings of an engine."



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We are to overcome the deeds of darkness by

## I. Walking in the Light (Rom. 13:11-14)

The great and glorious day which shall bring the culmination in glory of the faith and hope of all believers is now much nearer than when men first believed in Christ.

We are not children of the night which surrounds us, but are called to "walk in the light as He is in the light." (I John 1:7) and thus to shed the light of Christ abroad in the darkness.

The flesh and its lusts and appetites we always have with us, and temptation is constantly presented by the enemy of our souls, Satan, and by those who live for him. It will not do for the Christian to compromise or let down his guard. That truth is important today when the plea is often made that we must not be "narrow" or "old fashioned." This is the time to stand fast in the faith.

There is a beautiful picture of Christian life and testimony in verses 12-14. The old nature with its provision for the flesh is to be put off like an old garment, shabby and unclean, being replaced by "the armor of light," (v. 12) which is really to put on Christ (v. 15). We triumph in Him, not in our own strength. This fact is emphasized as we consider our second point.

## II. Walking in Kindness (Rom. 14:1-4)

We are not to judge those with whom we may differ. The problem of the early Church here referred to concerned the eating of meats offered to idols. Some including Paul saw no difficulty here because an idol was nothing, but others who had been worshippers of heathen gods were offended by it, so Paul said he would eat no such meat (I Cor. 8:13).

Let no one think that the application of this verse would justify any difference of opinion as to the danger and treachery of the use of alcohol. That is a matter of fact, not opinion, and we should stand with utmost firmness against the manufacture and sale of intoxicants. But let us not judge others. They must stand before God and answer for themselves.

As believers, we will want to make sure that we are

## III. Walking in Christian Consideration (Rom. 14:15-21)

All that we do as followers of Christ is to be done in the light of how our actions and words may influence others. Whether we eat or drink, or whatsoever we do, we must do all to the glory of God (I Cor. 10:31).

A life lived in that fine spirit of consideration for others who may not have our God-given strength to meet life's problems is a real Christian virtue.

Applying this truth to the use of alcohol, let us note that the argument in favor of liquor so common in our day is specious and invalid. One hears men say, "I drink like a gentleman, and I cannot be held responsible for the poor

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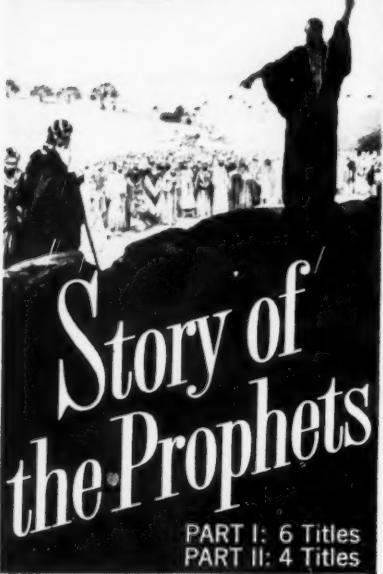
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weak soul who has to misuse liquor." It sounds logical and "big," but actually it is neither, for the example that is set leads others into the destruction and sorrow which lingers at the bottom of the glass (See Prov. 23:31, 32). In fact, every person who drinks even a little is a potential alcoholic.

September 7

## Justice in Daily Work

Exodus 20:9, 10; Ecclesiastes 9:10;  
Ephesians 4:28; Colossians 3:22-4:1

MEMORY SELECTION: *And whatsoever ye do, do it heartily, as to the Lord, and not unto men.*—Colossians 3:23

It may come as a surprise to some people who regard work as a necessary evil, to be limited as much as possible and to be avoided whenever possible, that work is fundamental in the plan of God for man's good and blessing.

Our lesson for today will give the teacher an excellent opportunity to impress correct principles into the thinking of young men and women. They can learn today of the dignity and power of the proper work, and how it enables a man or woman to live for the glory of God.

Work is a privilege as well as a duty, and we note first that we are to recognize it as

### I. A Duty before God (Ex. 20:9, 10)

God works—we see that at the very beginning of our Bibles in the book of Genesis. Jesus declared, "My Father worketh hitherto and I work" (John 5:17).

The command to man is that his life should be properly balanced between six days of work and one day of rest and worship. It is just as important to work on the six days as it is to rest on the one day. God never intended that man should be a parasite, living off the labors of others. Of course there are exceptions. The very young and the very old, and those who are physically unable to work are not required to do so.

The ambitious drive of our day keeps many people hard at work, even if by reason of wealth or position a man can get along without his daily earnings. Possibly we need to put our greatest emphasis on the need to observe the day of rest and worship.

For the Jew it was the Sabbath day. For us in the Christian church it is the first day of the week—the resurrection day—the Lord's day. Let us reserve that day for worship, service to the Lord, rest and fellowship. Let us stand against the influences which tend to secularize the day, making it a day of work and undesirable recreation.

Not only does it matter to God whether we work, but note also that we are to recognize work as

### II. A Duty to Ourselves (Eccl. 9:10)

God wants us to do all that we do for His glory (I Cor. 10:31), and that includes work. It is not to be a deadly hindrance, but one which we approach and carry out with real enthusiasm.

After death we are not able to do the work God has for us in this world. That must be done today and we are to give our best to it. The finest workman should be the Christian, serving not only with faithfulness but with joy. Test yourself and see whether you should change your attitude in this respect.

Now we become specific and see that work is

## III. A Duty of the Employee (Eph. 4:28; Col. 3:22-25)

The workman is not to steal. That includes stealing time from the employer. All time is money, and to take time which does not belong to us is wrong. Certainly no believer would be so dishonest as to steal merchandise or equipment. Work is something to be done always as in the sight of God. It is He who looks on and judges what we do. There is to be no superficial effort just to "please the boss," but all is to be done with thoroughness and "singleness of heart" (v. 22).

The one who works in this fine spirit finds labor to be a thing of dignity and pleasure, something of which to be proud and thankful.

Now we look at the other side of the picture and see that work is

## IV. A Duty of the Employer (Col. 4:1)

An employer is entitled to a fair return from the work of his employee. It is thus that business and private enterprise is carried on.

He is, however, to see that the worker receives a just and proper payment for his labor. This is not to be something to be squeezed out of him by labor negotiations, by a union, or by the pleading of the worker. The employer is to sit down and work out his accounts in the presence of God, "knowing that ye also have a Master in heaven" (v. 1).

Think how the whole matter of capital and labor would be worked out in justice if Christian principles were permitted to control. Let us win as many employees and employers as we possibly can to a faith in Christ. This will transform them—and their relationships to each other—into something beautiful and to the glory of God.

September 14

## Justice in Economic Life

Exodus 20:15; Amos 8:4-7;  
James 5:1-5; I Peter 4:10, 11

MEMORY SELECTION: *He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.*—Luke 16:10

Much of the philosophy of modern society is based on the theory that whatever a man can "get away with" is all right. The sin, one would think, is not in being dishonest or unjust but in "getting caught" and being forced to face the law. Even then all sorts of expedients are employed to defeat justice. If the culprit is then found "not guilty," no matter how obvious (and possibly admitted) his

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wickedness has been. he is received back into society in good standing—and sometimes acclaimed for his cleverness.

It is good for us in such a day to review and re-emphasize the standards of God's Word, and trust that the Spirit of God may so bless us in presenting the truth that many may be led into the way of righteousness.

We note that God's program for economic justice calls for

#### I. No Stealing (Ex. 20:15)

This excerpt from the Ten Commandments states the fundamental law, but it needs application to the details of daily life. For example, a man steals from his employer not only by taking money or goods but by "killing time" or doing careless work or turning out a defective product.

One can destroy and thus steal a man's good name by gossip or false witness. One can steal the rights of others by denying them true justice in court or by unfair taxation. One can steal ideas or words just as well as money.

The list is almost endless. The point is that we must honestly face that which may deface our own lives and recognize anew that God said, "Thou shalt not steal." Let us stand against every tendency to allow dishonest practices prevail in the office, the store, the school or the home.

Then, economic justice according to God's plan says that there is to be

#### II. No Greed (Amos 8:4-7)

Amos was a prophet at a time of luxurious prosperity at the expense of the poor. The rich were very rich and the poor were very poor. The prophet spoke out with courage and conviction against those who oppressed the poor to make themselves still richer.

Note the condemnation of false measures, of the deliberate devaluation of money and of selling refuse as wheat (v. 6), which the poor had to buy because they couldn't afford anything else. We in this country have sought to curb such things by extensive laws in pure foods and on honest weights and measures, but even now our government must maintain constant vigilance against the scoundrels who follow the example of those who follow the example of those of the days of Amos.

Let us also see that it is the duty of religious leaders to speak out against such dishonesties.

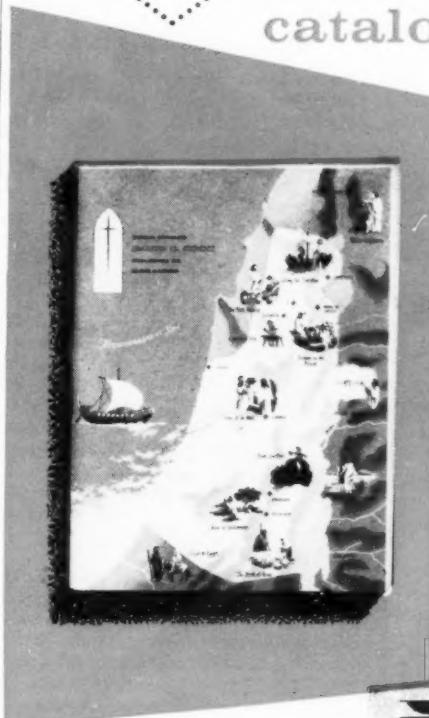
The next passage of our lesson declares that there is to be

#### III. No Injustice (James 5:1-5)

The wages of the poor had been held back through fraud, and the ill-gotten gain had been used not only for sinful living but to heap up treasures for the days ahead. The message of the man of God warned them not to depend on their riches which are "deceitful" (Matt. 13:22), "corrupted," "moth-eaten," "canceled." He heaps up striking words of judgment over against their heaps of treasure.

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We come to some fundamental principles governing this whole matter as we note that there is to be

### IV. No Selfishness (1 Pet. 4:10, 11)

The great need is to convey to men the foundation truth that all they have is held by them in trust, as stewards of God's grace and blessing, to be used for His glory and not for any selfish advantage.

This includes not only money but also God's gifts of personal abilities and their development. We see much evidence of high-level gifts of learning in our day. Would that all men who have them would recognize that they are gifts from God to be used for His glory!

To some men God gives position and influence. That, too, calls for the highest type of stewardship. Money and property are obviously included in this admonition.

Note once more, that if we would but listen to and follow God's plans and purposes for our lives, we should be a happy, useful and effective people in the service of both God and man.

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"Peace on earth" when the war drums are throbbing;

Peace when the skies rain destruction and woe;

Peace when breasts heave with deep sighing and sobbing;

Peace which the Saviour alone can bestow.

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# Teach Your Child to Pray

By Dorothy Martin

THE quiet of family prayers explodes into an angry noise as the two children arise from their knees and resume their interrupted quarrel. Mother is aghast. Dad looks at them in sorrow and exasperation and demands, "Is this all your praying amounts to?"

In vacation Bible school a blond, crew-cut junior boy stands up to pray for the fifth morning in a row, and thanks the Lord "for making me a good boy." Then, through the rest of the service he is responsible, as usual, for all the commotion on his side of the room.

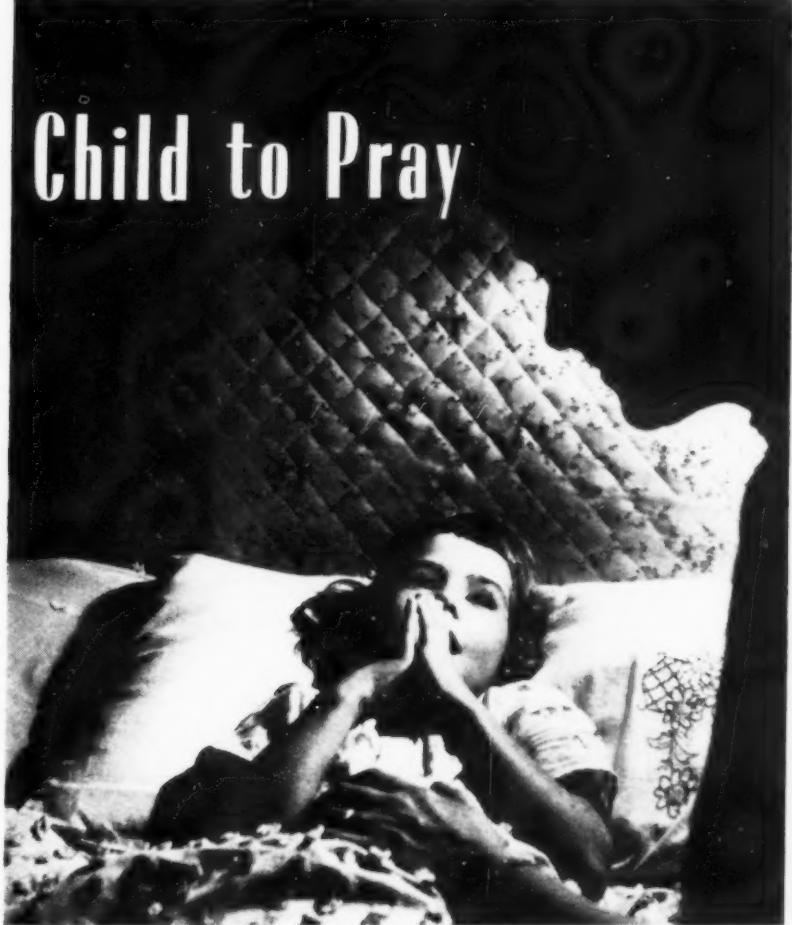
How can we teach our children to pray? parents cry. How can we make prayer *real* to them? What can we do about it?

♦ We should understand first of all, I think, that our responsibility begins when the child is born. He will learn to pray the same way he learns everything else. By doing. He learns to walk by walking—even though his first steps are tottering and uncertain. No parent criticizes those first wonderful steps, or urges the child to wait until he can do better. The initial steps are not only important—they *have* to be taken.

An older child, watching a baby learn to stand alone, to walk, and after a while to put on his own socks, can not remember the time when he too had to learn such things. Yet now he does them without thinking.

It should be so with prayer. As the baby grows into the young child and then into adolescence, he should not be able to remember the time when he did not pray. If this is to be so, prayer must be a constant, natural part of his daily life in his earliest years.

Long before the baby is able to understand what is being done, this part of his spiritual training begins, as his parents pray for him. A busy mother will prop her baby against a pillow for his feeding, and use the time to catch up on her household chores, or perhaps she will spend the feeding time in planning the rest of the day's work. And yet right



After the habit comes the reality, and for that Christ must be in the heart. Tharpe photo

here may be her God-given opportunity to begin the lifelong privilege of praying for her child and teaching him to pray.

♦ We can teach prayer by helping to establish the habit of prayer, and meals are a good place to begin because we eat so regularly and so often. The habit may begin as the mother offers thanks for the very first bottle. It's a simple thing for her to bow her own head and hold her hand over the baby's eyes for just a moment. Perhaps it may seem inconsequential at the time. But done repeatedly over a period of months it becomes an expected part of the meal-time ritual.

This leads naturally into the next step of the toddler repeating words said to him by his parents. He will say the words readily even though his hands may reach for his spoon at the same time. If this first prayer is simple and the same each time ("Jesus, thank you, Amen") it will come more easily to the two-year-old mind and lips.

Do not expect it to be from the heart at this age. This is training in "politeness" to God. For why spend time urging a youngster to say "thank you" to a dot-

ing aunt for a stuffed toy, and then consider him too young to learn an equal politeness to the Giver of every good and perfect gift—including the chopped spinach?

It isn't any easier to establish the prayer habit in a child than in ourselves. But it can be done if we are consistent and really in earnest in our desire to teach our children to pray. Once they are old enough to realize that a blessing is asked first they should find it practically impossible to eat without praying. Of course books of etiquette raise the question of the propriety of praying in public places. Or our children question praying in the school lunch room or at someone's birthday party. But "we do not eat until we have prayed" should be such a habit that these questions are quickly settled.

♦ As the child grows his prayers too should grow in length and depth. A friend with several young children went through a time like that, when either the dinner had to be left on the stove or the food got cold while their four-year-old son finished expressing his gratitude to

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*Long before he is able to understand,  
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God. Nothing was too little—or too big—for him to mention to God. His prayers ran the gamut from the soup and sandwiches before him to the dirt in the back yard, and yet the mother could not bring herself to limit his thankfulness even though the soup congealed in the process.

Eventually, of course, the child came to realize that at dinner table he was to pray specifically about his food. Then he was ready for the next logical step in the development of his prayer life—he didn't have to remember everything in one prayer. He could pray anywhere at anytime about anything.

♦ A daily quiet time helps teach children to pray. Even yet, one of the most vivid memories of Bible camp is that of seeing the counselor in our cabin read her Bible and pray before the rest of the cabin was awake. Her example was responsible for getting eight teen-agers in her cabin grounded in the habit of daily private prayer.

If that can be accomplished in one week's time, how much more parents can do through consistent training from the very earliest years! With little children, a Bible story and prayer with one or both parents—entirely aside from family devotions—can gradually be developed into independent devotions.

Be interested in this personal matter between your child and God, not to pry but to help. Encourage him in the habit by giving a book of devotions written particularly for children, or work out a list of brief portions of Scripture that can be read and understood by a child. One mother bought two identical devotional books, one for herself and one for her twelve-year-old daughter. Together—individually—they had a daily quiet time. Then at odd moments, sometimes over the dishpan, sometimes while scrubbing the kitchen floor, they compared notes and together learned a Bible verse.

♦ FAMILY prayers are important in teaching children to pray. A daily quiet time is a personal thing that can be encouraged but not forced. But family devotions should be considered a "must" for each member, with each one participating according to his ability. If there is no time as a family group for

anything but a brief Bible reading and one prayer, don't neglect it. Take turns in praying if necessary as soon as the children are old enough to participate, but don't take from them for any reason the opportunity to pray. And don't decide to do the praying yourself because you think they are merely mouthing words!

If you find your family altar becoming only a time of truce in the midst of a continual battle, don't give it up "until the children learn to pray." They'll never learn that way. Instead, try giving a pertinent Bible verse for each to say when his turn comes to pray. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen" is a verse that can work a change in a child's heart when coupled with a loving, earnest prayer by a parent for him in his hearing.

♦ If after we have taught our children to pray we have established only a habit, we have failed. The question still remains, how can we make prayer real to them?

We must, in the first place, consider prayer to be of the very first importance in their training—more important, even, than the proper diet or the right amount of sleep. We must recognize our own responsibility before God to help transform the simple, lisping prayer of the two-year-old into the heartfelt, fervent prayer of the mature Christian.

After this, we must realize that this transformation is possible only if the child has come to a personal acceptance of Jesus Christ as Saviour and Lord. The form of prayer is possible from babyhood; the reality cannot be present without Christ in the heart.

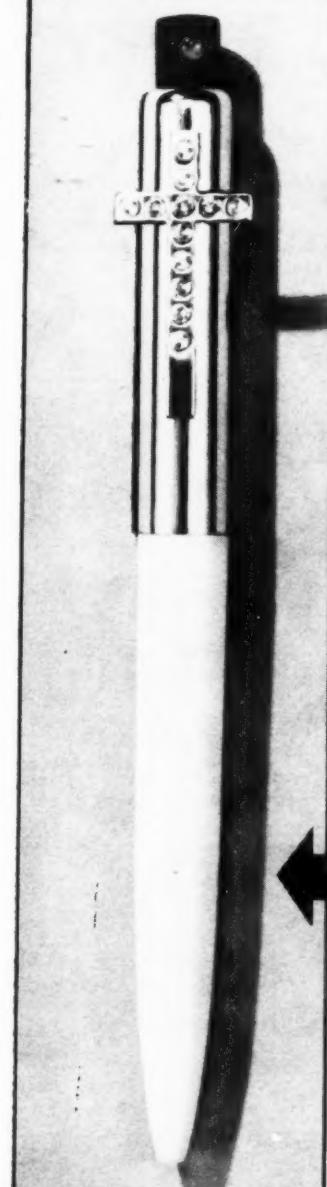
Then, finally, we need to look to ourselves. Do our children see prayer in action in us? They must, if prayer is to be made real to them. For no matter how much we have learned of the value and technique of prayer, nothing will take the place of personal intercession on behalf of our growing children.

Temptations will come to them which we are powerless to prevent. But we can, through our prayers, build up such a bulwark around them that they will be guarded and kept to the day when they too, will know the reality of prayer in a personal way.

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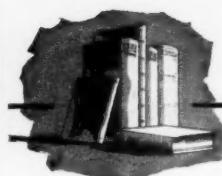
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## The Glory and the Grace

**ESSENTIALS OF PHYSICAL SCIENCE,**

by John DeVries (Eerdmans, 375 pages, \$6.95)

Reviewed by F. Alton Everest

THIS college textbook in the physical sciences has as its goal the Christian interpretation and appreciation of science. It is written especially to give those students who are not majoring in science a broad understanding of the basic principles underlying the physical sciences.

Dr. DeVries, who is Chairman of the Division of Natural Sciences and Mathematics at Calvin College, has most certainly taken a pioneering step in producing this book. Moreover, he has approached difficult problems in an informed, positive manner that is both fair and uncompromising.

The first 35 pages are devoted to a philosophical orientation which includes a consideration of the scientific method. In this, as throughout the book, a good historical perspective is achieved. Such topics as the Creator-creature relationship, the nature of general revelation and the meaning of natural laws are treated briefly in this introductory section.

The other five units are made up of a survey of the concepts of force, matter, atomic and molecular structure, nuclear

chemistry and physics, and geology—the latter written by Dr. Donald C. Boardman of Wheaton College.

The author has given a high priority to the teleological aspects of the scientific topics included. The space devoted to developing this Christian perspective would no doubt irk the average secular-minded scientist. However, one of the stated reasons for submitting this book to the public is the authors' conviction that "the average university or college teacher is guilty of a sort of intellectual schizophrenia" (psychosis characterized by loss of contact with environment and by disintegration of personality).

The book is put up in attractive two-column form with reasonably generous use of illustrations and a minimum use of mathematics. Many people will be disappointed to find no biblical orientation in the chapters on geology.

Let us hope that other Christian men of science will follow Dr. DeVries' lead in producing textbooks of irresistible quality and scholarship in all areas of science for use in secular colleges and universities.

## The Witness and the Word

**COOPERATIVE EVANGELISM**, by Robert O. Ferm, Th.D. (Zondervan, 99 pages, paper, 75c)

The title of this book names a theme which is of great importance. There surely is reason for each Christian to put evangelism among the most important duties which he has. That there should be a concern, insofar as possible, to work with other Christians in this ministry is also to be greatly desired. The force of a united witness for the Lord definitely not only has its place, but also strengthens the impact of the evangelistic effort.

*Cooperative Evangelism* addresses itself to this subject with an open effort to defend the methods used in setting up the city-wide campaigns of Dr. Billy Graham in this country. While practically all rejoice in Billy's clear gospel preaching and in the unusual crowds and decisions which are part of such crusades, not all agree as to the methods followed in arranging such meetings.

That Dr. Ferm has done a great deal of research and has made many excellent observations is certainly true. On the

other hand, it seems to us that there are several weaknesses in the presentation.

First, there seems to be little recognition of the dangers inherent in cooperation with liberals, dangers which are real both for the convert and the evangelist.

Second, the dismissal of so-called proof texts proposed by some as relevant to the situation is unfortunate. The passing by of what to us are very strong passages (e.g., Rom. 16:17; II Tim. 2:21; 3:5) hardly is conducive to making the treatise effective. Additionally, it seems to us that the treatment of II John 10.11 is weak indeed.

Third, in our judgment Dr. Ferm has relied too heavily upon secular and liberal sources for his information concerning D. L. Moody. The question of Mr. Moody and liberalism was raised thirty-five years ago. At the time, Dr. Reuben A. Torrey wrote an authoritative letter which appeared in the Moody MONTHLY (October, 1923). While other matters are mentioned, Dr. Torrey dealt with Mr. Moody's relationship to Henry Drummond and George Adam Smith (both quoted in *Cooperative Evangelism*).

Moody Monthly

Dr. Torrey makes clear that though Mr. Moody greatly loved Dr. Drummond, he would not use him after his liberal position was known. He shows further that Mr. Moody regretted ever having had Dr. George Adam Smith at Northfield and that he told Prof. Smith that "he was doing the devil's work." Dr. Gray did not hesitate to use the words in the caption over Dr. Torrey's letter: "Mr. Paul D. Moody's Gross Calumny of His Honored Father."

In our judgment, these are serious matters which must tremendously affect the value of the book.—William Culbertson

### Multum in Parvo

*DANIEL*, by G. Coleman Luck (Moody Press, 127 pages, paper, 35c)

In this brief exposition of a difficult and controversy-ridden portion of Holy Scripture, the author has said a great deal in a few words. The material is presented clearly, concisely and in understandable language.

Dr. Luck writes as a dispensationalist, without apology and without controversy. His work is an affirmation, not a defence. There is no analysis of various positions, with reasons presented for adopting this one. The purpose of the book is clearly declaratory. Argument is left to others—which is almost a necessity in a work of this size. Its advantage is that it does not introduce an element of confusion for those who are making a first study of Daniel.

The author does not forget the important element of personal application. Whether he is dealing with history or prophecy, he is alert to questions of behavior and to matters of practical value. He does not labor these, but adroitly applies the truth.

This little volume is a worthy companion for Dr. Luck's earlier work on James, and we anticipate other contributions to the Colportage Library from his pen.—Joseph C. Macaulay

### Text Clarified

*ACTS THROUGH EPHESIANS, AN EXPANDED TRANSLATION*, by Kenneth S. Wuest (Eerdmans, 248 pages, \$3.50)

This is the second volume by Dr. Wuest in an expanded translation of portions of the New Testament. The author, recently retired, was for 29 years a professor of New Testament Greek at Moody Bible Institute.

In order adequately to appreciate this work the reader must understand its aim. Dr. Wuest states it thus: "This is a commentary translation the purpose of which is to clarify the text of the Authorized Version, where its condensed phraseology needs the explanation which an expanded translation is able to afford." He adds, "It is to be used in connection with that version, never in its place."

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tenses, and Greek idioms, which are all important in achieving an accurate translation.

The definition of terms in the back of the book is extremely helpful in giving further light on the meaning of some of the words used in the translation. At the beginning of each Bible book is a short introduction indicating some of the "golden nuggets" in the book, a specialized study for which the author is well-known.

Bible students around the world who have come to know and appreciate the work of Dr. Wuest will welcome this book. In fulfillment of its purpose it will be a great asset to the English reader who wants to know the full significance of the Greek text.—Donald L. Wise

**GOD'S PROVISION FOR HOLY LIVING**, by William Culbertson (Moody Press, 112 pages, \$2.00)

This book is a compilation of messages first presented at the English Keswick Convention in July, 1957, by Dr. Culbertson, president of Moody Bible Institute.

From the manward side, the author states, "Most Christians desire more likeness to Christ than they have experienced." From the Godward side it is clear from the Bible that not only is our Lord supremely holy Himself, but that He has called His people to a holy walk with Him.

It is Dr. Culbertson's belief that the greatest hindrance to the realization of this life of victory is ignorance of the provision God has made whereby sinful men can lead holy lives. In simple but arresting style the author briefly sketches some of the "means of grace" available for Christian believers. These are developed in connection with the distinctive work of each of the three Persons of the Trinity. The Father provides the Word and Chastisement. The Son provides the Cross, Union with Himself, His Present Heavenly Ministry, and the Hope of His Return. The Holy Spirit creates the New Man, then indwells and fills him.

While the author disclaims originality, it is difficult to see how this all important subject could be dealt with in a more clear, concise, and Scriptural manner. I heartily recommend the book. The way of holiness is faithfully presented. It remains for the reader to put it into practice.—G. Coleman Luck

**LIVING IN 2 WORLDS**, by Mary Alice Tenney (Light and Life Press, 118 pages, \$2.00)

In this book Mary Alice Tenney, able chairman of the English Department of Greenville College, Ill., uses the Methodists of eighteenth century England as a case study to find an historical answer to the question: How one can live in two worlds in our day when Western culture seems doomed, unless it is rescued by dynamic Christianity? She accurately describes the spiritual and moral plight of England in 1740 to show the need for the Methodist answer.

That answer to our plight and our present problems, she finds, is in the

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vision of God which came to Methodists who were saved by faith in Christ's atoning work. This vision of a holy, loving, powerful God transformed their lives and led to a revision of their values. Stewardship of time and money, simplicity of life, and observation of the Lord's Day made them flaming evangelists and loving social workers (p. 103).

The author concludes that the church in general and Methodists in particular badly need today the vision and values that enabled the Methodists, under God, to transform lower class English society between 1739 and 1791. Her message of a holy life, evangelism and a Scriptural application of the Gospel is an essential for the Christian who wishes to face the challenge of our day in the same victorious fashion.—Earle E. Cairns

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**CHRIST IN OUR PLACE, THE SUBSTITUTIONARY CHARACTER OF CALVIN'S DOCTRINE OF RECONCILIATION**, by Paul Van Buren (*Eerdman's 152 pages, \$3.00*). Three main subjects are here dealt with: (1) the Incarnation: Christ's Union with Us; (2) the Atonement: Christ in our Place; (3) Incorporation: Union with Christ. This book should be very helpful to those who are interested in Reformed Theology as taught by the great Calvin, yet lack time and source material to get the information direct.

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*Some women, when they marry, feel that they are beginning a life of dull, boring routine. Here's one homemaker who has quite another outlook*

# JOB f



I'm a homemaker and I love it! When I get to heaven, I expect the plaque given to homemakers, because that is where I've wept and prayed and found great joy. Homemaking has been a great adventure to me. I've cooked, sewed and painted. I've dug in corners, swept ceilings and enjoyed doing dishes. But only in recent years have I realized that when I cheerfully accepted my job as homemaker, I said, "Amen!" to the will of God.

Twenty-five years makes a good place to stop and look back. Have I done my best? Has it been worth while?

I was an actress during my childhood. When I married, I had scarcely ever washed a dish, I had never mopped, and a broom was strictly a "prop" in a play. I couldn't even brew coffee. I did know how to cook one meal—spaghetti with mushroom sauce.

In recent years I have been a career woman. That is, I put an idea into a typewriter and it comes out a number of sentences on a sheet of white paper. I send it to an editor who decides, "My readers will like this." Or he doesn't!

But my husband scarcely ever reads a line I write. He is far more apt to brag, "No one can make chocolate cake like Dorothy." Or he will say, "You always were a clean housekeeper."

♦ God created woman primarily to be "an helpmeet" (Gen. 2:18), and most women do marry. But even those who don't may have the job of homemaker for a parent, brother, with another girl, or even for themselves. There are many Scripture passages devoted to this important job. Probably one of the most beautiful is the description of the home-

maker in the Book of Proverbs, 31:10-31.

However, while most women are homemakers, far too many of them aren't happy with their work. Why? Mostly because they don't realize the importance of the job.

One of women's most frequent failures is in the attitude: "I don't like housework." They spend long hours feeling sorry for themselves. But life is mainly an attitude.

Being a great lover of peace when I was a child, I began trying to appease my melancholy mother. I found there was always some way of looking at life that was pleasant. And so, when I tackled this new, strange job of being a housewife, I determined to like it. I had enough sense to know that if I didn't like it, I hurt mostly myself. I was alone all day in four walls, and I was my own company.

Did I have dishes to wash? I enjoyed seeing them become clean. Did I have a meal to cook? Well, it could be different. And there were always the "plus" tasks, like covering a pillow or braiding a rug.



♦ My neighbor, Jane, learned the hard way how important it was to do her housework quickly and deftly. She had married young, and was only seventeen when Susie was born. By the time she was twenty-two, she had three children and had had her fill of washing diapers and dishes. She neglected her housework, talked by the hour to her friends over the phone, bemoaned her fate and fussed at her children. She felt she couldn't endure a lifetime of sour milk and soap chips.

Then came the time to start five-year-old Susie in kindergarten, and Jane had to take her there. After her husband left for work that morning, Jane hurriedly made the beds, ran the washing machine while she washed the dishes and tidied

up the living room. Then she dressed the three children and took Susie to school.

When Jane returned home and walked into the living room, the house was neat. Suddenly it seemed a pleasant place to live in! She felt so good that she turned on the radio and pitched into her ironing. For the first time in months the two younger ones didn't get on her nerves. When she didn't fuss at them they were quieter.

That day Jane learned a lesson some discouraged housewives never learn. She realized that if she got her basic housework (dishes, beds, tidying) done the first thing in the morning, she could stand the later distractions and interruptions much easier.

♦ A CLEAN house is important, but of course it is only the start. Meals have to be properly cooked and tastefully served.

Are you, perhaps, a girl like Patty? Her mother didn't teach her to cook because there was so little money and she was afraid Patty would spoil something. After Patty married, whether she burned the food or not, she had to cook.

What to serve was the first problem. She liked certain foods; her husband liked others. And there were still others which were best for them. She remembered the lessons on diet she had day-dreamed through in school, so she dug out her old school books and reviewed the principles of meal planning. It became a game to prepare salads and vegetables so tempting that her meat-and-potatoes-loving husband would really enjoy eating them.

And so she became a good cook. She bought several cookbooks, a large one that wasn't too practical and a small bride's cookbook for just a dollar. She tried recipes. Some wouldn't work for



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# B for a QUEEN!

By DOROTHY C. HASKIN

her but others did. One year she was on a committee and had to make a cake each month—she really learned to make delicious ones!

♦ A CLEAN house. A well-prepared meal. They're basic. After that, the fun begins.

I always did feel a little sorry for Carrie, who never learned to do the "plus" things. She either had to hire someone for improvements on the house—things like painting, slip covers, rugs—or buy them at the store. Consequently, her house was shabby and she wasn't proud of it. She never welcomed the friends of her children to the house and they soon learned to have their good times away from home. In their teens, they drifted away from home.

On the other hand, Geraldine really had fun. She pitched in and learned to do things. She painted her bathroom and bedrooms. She followed directions in magazines. She sent for patterns and made drapes (lined them, too) and slip covers, fixed lamp shades. She made mistakes, of course, but she kept on. And her house always looked attractive, because she was always making something new and bright for it. Her children enjoyed bringing their friends home.

♦ THAT's the manual side of marriage. You might call it the "career" side. It's the side people see. But there is an even more important side of marriage. In fact, it's the most important of all—making your husband happy. (I just called over to my husband and asked, "Are you happy with me?" He grunted, that contented grunt of a man who doesn't have to prove his point—it's too right to need loud insistence.)

Any marriage counsellor would have told me that marriage between an ex-

Iowa farmer, working for the government in California, and an ex-actress, city-bred and bright-lights cultured, was doomed to failure. But we are happy. Always? No. Very often, for as long as five or maybe even fifteen minutes, I know that he's impossible to live with. At that moment, he thinks the same of me! But I have loved him, and because I did, I've done things that made my husband happy. He always has known that I love him.

One of our relatives has the same technique, although I'm sure she does it instinctively. Irene is not an especially pretty girl nor is she too good a housewife. But even her mother-in-law doesn't criticize her, because she knows that Irene makes her son happy.

Irene makes Ralph happy not merely because she loves him. Most wives love their husbands. She makes him happy because she shows him that she loves him. On Sunday afternoons she will sit over a cup of coffee and listen to him talk by the hour, as though his opinions were world-shattering. If he decides to go some place, in two seconds she's ready to go with him. When he comes home at night, supper may not always be ready, but she greets him at the door with a warm kiss.

That's one of a husband's greatest needs—to know that he is loved. He struggles all day earning a living in a world that all too often shows that it can get along very well without him. In the privacy of his own soul he senses too keenly his shortcomings. But if he knows that he is wanted and loved by his wife and family, his world becomes an "all right" place.

One of the nicest ways to show a husband you love him is to submit to him. Why not? Scripture says, "Wives, submit yourselves unto your own husbands, as

unto the Lord" (Eph. 5:22), and the Lord knows best.

Acquiescence results in a peaceful home. To oppose a man, especially if he is convinced he is right, only causes bitterness. "He that troubleth his own house shall inherit the wind" (Prov. 11:29). It is a rare thing that is worth the risk of an unhappy home. And the more a woman knows she is right, the easier it is to give in. The very fact that she is right makes permitting her husband to have his own way a gracious act, and "a gracious woman retaineth honour" (Prov. 11:16).

As long as there is a subtle battle for supremacy in the home, the husband will feel the need of asserting himself, often in petty ways. But once he has the assured feeling that he is the head of the house, he will want to please his wife and will concede in many matters.

If, sometimes, yielding to your husband seems difficult to do, you have the comfort of knowing you are not submitting to please your husband but to please God, because "a meek and a quiet spirit is in the sight of God of great price" (I Pet. 3:4).

♦ Most marriages include children. But the physiological ability to bear children does not automatically make one a proper mother. Lord Byron's mother was often unkind to him because he was born with a deformed foot. She made him so conscious of it that he developed a cynical streak which colored his thinking for life. Nero's mother poisoned her husband so that her son might have the throne of Rome and, influenced by her, Nero became a profligate emperor. Eventually he had his mother murdered. You can multiply the examples.

The greatest crime wave of our age, juvenile delinquency, can, in the main,





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be laid at the door of parents—mothers, especially.

Mothers too often use their love for their children as an excuse not to discipline them.

I think of Joyce, a minister's only daughter who, despite her Christian home and friends, has become a disagreeable, complaining young woman, full of self-pity, simply because she has never been disciplined. Her father often scolds, but he does not try to understand her and help her to want to obey. At the same time, her mother is so devoted to her that she tries to give her everything she wants. Both parents have ignored the admonishment, "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

On the other hand, when Otto was grown, he couldn't get away from home quick enough. His parents had expected perfection from him and had applied the rod heavily, forgetting "Fathers, provoke not your children to wrath" (Eph. 6:4). It takes a wise mother—and a wise father—to find the middle of the road in training a child.

♦ It's a big job, this being a wife and mother, but there is a secret to success. The most important thing, above all others, is to keep your quiet hour every morning. I find that, although I may drift far during the day in the sea of self-will, each morning my quiet time pulls me back to God's plan for me and my marriage.

There again I accept my home and my husband as His choice for me. There again I say, "Amen!" and seeing His perfect pattern for a wife, I set myself to conform to it. You too, who have felt the pull of the world to be a career woman, shine in civil affairs, or become a restless, nagging housewife, can find in your devotional time each morning strength to become that all-around executive—the Christian homemaker! END

#### E. L. Wolstagel Called Home

Friends of E. L. Wolstagel, for the past twenty-two years field representative for the Moody Bible Institute in New England and the South, will rejoice to know that he was called Home May 26. His death terminated seven months of painful but triumphant testimony in a Philadelphia hospital which he entered last November for treatment for cancer.

A graduate of the Institute, Mr. Wolstagel as a young man had served as an evangelistic song leader and soloist, substituting on occasion for Homer Rodeheaver in the Billy Sunday evangelistic campaigns. After more than five hundred engagements throughout the country he lost his voice through fatigue. This crisis led to his call to the service of the Institute and what he described last January in a tape-recorded testimony as "the happiest and I believe the most fruitful years of my life's working span."

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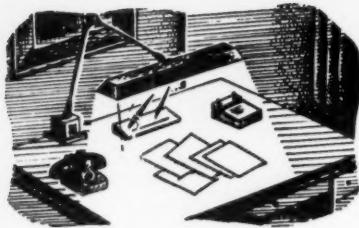
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**HAZEL GODDARD, Editor**

# YOUTH

*Supplement*





# TEEN TIP-OFF

from your YS Editor

## Quotes You Wrote

### Wanted: Pen Pal

I enjoy YOUTH SUPPLEMENT every month and now I have a favor to ask of you. I would like to correspond with other teenagers from foreign countries—preferably Germany and Australia. I am 17, a junior in high school and like to write letters.—Mary Shelton, Box 64, Zion, Ill.

YS has had numerous requests to start a "pen pal" column. We'd like to have your reactions to the idea. If enough of you are interested, we'll put it in the "idea folder."—Ed.

### Thank You!

I cannot express my appreciation for the article, "Your Wedding—a Show or a Sacred Covenant?" This is a problem that many Christian girls face and Virginia Newitt answers many of the questions in a sensible and spiritual way. I am engaged to be married and just beginning to think about my wedding plans, so for me this article is extremely timely.—R.L., Indiana.

### Bible Study Works

When I read the first Bible study by Mr. Capon, I thought it would be difficult to actually keep a notebook and follow through on his suggestions, but I determined to do it and have received a real blessing as well as valuably knowledge. I'd like to recommend to other young people to give it a try—it really works!—S.N., Pennsylvania.

### The Other Side

It is good to read an article that gives the case for the Christian student going to a state university. So many Christian magazines play up the importance of Christian schools that it is refreshing to read something about the other side of the fence. I went to a Christian school and, while I see the advantages, there were also disadvantages. I think, if I had it to do over again, I would attend a state college. At least, I'd split it up and spend two years in each place.—M.S., Washington.

Glad for your slant on this, M. S. How about the rest of you? Any pros or cons to contribute?—Ed.

### Dear Friends:

I have just finished reading a story that has jarred me considerably. It is a true story that took place on the streets of Philadelphia; yet it reads like an account of savagery from some jungle.

Oh In-ho, a Christian student from Korea, had finished a letter he was writing to his parents around 9 P.M. and went out to mail it. As he returned to his apartment, two boys grabbed him and locked his arms behind him. A third fellow hit him in the face with a bottle. Oh struggled loose and ran to the middle of the street. There some other boys attacked him and knocked him to the ground with a black jack. They kicked him unmercifully as he lay there helpless. Then one of the boys smashed a heavy lead pipe into his face. His blood was spattered all over the street and his face was battered beyond recognition. He died minutes after reaching a hospital.

The victim? A graduate student at the University of Pennsylvania, who came to the United States in 1955, and a member of one of the most outstanding Christian families in Korea.

Police quickly rounded up the murderers. The boys, aged 16 to 19, said they attacked Oh in hopes of finding enough money to go to a church dance.

Why am I telling you this? What connection does the story have with you? You are not unaware of the teenage crime problem, but in all probability you do not have contact with this type of young person. He is not found among your friends.

What we are concerned about here is not so much the actual tragedy that took place in Philadelphia as the evident confusion and twisted outlook on life that characterizes these teenagers. Has it occurred to you that the same basic rebellion may be smoldering inside of some of the fellows at your school? Perhaps it does not reveal itself in a measure that even slightly resembles these bestial emotions, but it may be there, nevertheless. Given the proper opportunity and under the proper circumstances, anything might happen. How significant the reason these boys gave for murdering Oh—to get money to go to a church dance!

Have you ever given serious thought to the fact that you are in a key position to contact your own age group? You live right in their midst. You have an "in" that adults could not possibly have. That fellow or girl who sits in front of you in study hall, the one on the team, the tough guy, or the little insignificant kid with glasses—they all have questions inside, big questions about life and its meaning. Some of them have the wrong answers; some have no answers at all; there you are, rubbing elbows with them every day and you have the *right* answers! In a couple of years you'll no longer have contact with some of these friends.

This is not a problem that can be solved in a half-hearted, hasty way. It should be thought through carefully. There must be an intelligent, wise approach, with dependence upon God.

Our Bible study page this month gives an excellent method of witnessing to your friends. Take advantage of this help. Read it, study it, then use it. You are living right in the middle of a mission field.

Why not think about this seriously and make some definite decisions before you get back into the schedule next month? It is easier to think and to plan now than when you start that grind.

You need to face this opportunity not only for what you can do for those around you but also for what the experience will do for you. If you are to be a happy, healthy Christian—an "all-the-way" Christian—your life should be effective regardless of your location or profession. Now is the time to start. If you want to make a real impact on others later on, your life should be geared in that direction right now.

You will not wake up some morning and suddenly be a strong personality for God. It happens gradually, and the kind of Christian you will be some day depends to a great extent on what you do now. When we couple that with the fact that what you do now may play an important part in the future life of that fellow or girl next to you, you have a double-barreled reason for facing up to your opportunities in the teenage mission field.—H.G.

## SPARE-TIME SPECIALISTS



Jim Johnson rides a Chicago, Aurora and Elgin switch engine.

WHEN I was a seventh grader, a Christian friend, Stan Bristol, got me interested in electric interurban railways. Since then I have been fascinated with the history, mechanics, operation and even the politics involved in the interurbans and trolleys.

Interurbans are a thing of the past, of course. Once they linked most of the heavily populated areas, but now there are only four or five left that carry passengers. The bus has taken over.

The depression and the automobile killed the trolley. There was a time when you could go almost anywhere on a trolley. Today the longest distance is about 140 miles, from South Bend, Ind., to Milwaukee, Wis.

Since I live in the western suburbs of Chicago, I have made an extensive study of the Chicago, Aurora and Elgin Railway. I have dug back into courthouse records and talked to "old timers" and road officials. Once I wrote a hundred page theme on this road alone, but I only scratched the surface.

You might think this is an unusual hobby and that I would find little company in my interest. Not so. I belong to two organizations which consist of other trolley fans. They publish books made up by the members and also organize special excursions called "Fan Trips." Some of the members purchase

# I'M A RAIL FAN!

By Jim Johnson

Jim Johnson, 16, is a junior at the Wheaton Community High School where he is a member of the Math and Radio Clubs. In addition to his railroading interests, he likes radio (he works in a radio shop), operates his own ice-cream company in the summer, drives a Model "A" Ford, camps in the Rockies every chance he gets, is a better than average photographer, and is active in the Hyacks, the youth group of his church, the College Church of Christ, Wheaton, Ill.

old trolley cars, renovate them and keep them in museums. Some even build tracks to run these old cars on! Stan and I work together on a model railroad of trolley cars. Between us we have fifteen models of cars we have built from scratch.

On a recent fan trip one person wanted to get a head-on picture. Instead of standing off to the side, he was in the middle of the track and, although the car came rolling along at 85 miles per hour, he didn't get off, so the train wore out a set of brakes coming to an emergency stop!

Taking pictures of trolley cars and making models of them takes a lot of my spare time. Although I will probably never work for a railroad, the hobby has become a vital interest in my life. I ride the trains whenever possible and I own a couple of shares in the Chicago, Aurora and Elgin. I got the shares because that way I could attend the meetings and see what goes on.

A hobby like this offers all kinds of situations. I rode the last Cannonball and the last train on the CA&E. Another boy and I were the only rail fans on these cars since there was no definite time set for these last runs. Stan and I have copyrighted pictures of the last trains because we were the only ones on hand to take them.

Someone asked me once how I felt this hobby helped my Christian life and testimony. I suppose I can't say it has a direct value in my Christian life, but it does put me in contact with all types of people. And it keeps me from being occupied in pastimes that might hurt my testimony.

END

Are you a "spare-time specialist"? Tell us about it and you might qualify for a feature in this series. Write a paragraph or two explaining what you do, your success, if you have entered contests, shows, etc., and mail to YOUTH SUPPLEMENT Editor, 820 N. LaSalle St., Chicago 10, Ill. If your hobby seems of sufficient interest, you will be contacted for more information.

# THE AWAKENING

THE screen door banged behind Marilou as she crossed the back porch. She squinted up into the face of the summer sun. *A beautiful day for something*, she thought, stretching leisurely. Her brown pony tail bobbed behind her as she bounced down the stairs and nearly lost one of her moccasins in the process.

She stopped to watch her little brother, Chip, do a messy job of patching a flat bicycle tire. "You could be a little neater about that, you know, Chip," Marilou remarked.

"Yah! Look who's talkin'! You're not such a neat operator yourself, Miss Smarty!" he said.

"Just what do you mean by that?" she answered quickly.

"I mean that Sally Burton's been going out with Jim all week and you haven't!"

"What are you talking about?" Her voice rose. "Where did you hear that? Tell me!"

Chip looked up, sympathy in his eyes. "I'm sorry, Sis. I was only teasin'. Honest, I was," and he turned to the hardening patch on the tire.

"That's all right, Chip," she said, regaining her composure. "I know you didn't mean anything by it. But you still didn't answer my question."

This time Chip didn't evade. "It was Buddy Benton. He said his sister saw them out at the lake a couple of days ago. And they were at Fellowship together last night. But you should worry, Sis. It's probably nothin' to worry about!" He mumbled something about pumping up the tire and disappeared into the garage.

♦ MARILOU stood motionless amid the remains of Chip's repair work. Sally Burton and Jim! And at Fellowship! How? Why? So far as Marilou knew, Sally Burton had never been to church in her life. They had run around together some at school, but Marilou had just never felt that Sally would be interested in church or anything like that. So why now?

And Jim. Why Jim? How did he get himself into this? Sally had no right to him. He belonged to her! They were going steady! Anyway, they had been paired off ever since they were kids!

However, as Marilou thought about the past few days, she realized that it very well could be possible, and maybe it was

true. Jim had been behaving rather strange lately, though she hadn't paid much attention. Of course, he was keyed up over being chosen to play in the tournament at the tennis club. But it still wasn't like him to act so—so *distant*!

Through her numbness an incessant dull tone kept stabbing for attention. Belatedly she recognized it as the telephone. Racing up the steps she shot through the kitchen into the den and lunged for the receiver.

"Hello!" she gasped. "Oh, hi, Nance! Yes, yes, I remember! Well, yes, I guess I can come after all. Change of plans. Sure thing. Be by at seven? Okay. See you Friday. Umm. Bye!"

Thoughtfully she replaced the phone in the cradle. She had almost forgotten about the surprise party for Sue tomorrow night. Funny—those birthday parties had been a tradition with the gang for so long it was almost an unwritten law to attend. Yet, she admitted, she had skipped the last two without even thinking. Jim had planned something else for those nights and she had naturally gone with him instead. *I've certainly given up a lot for Jim*, she thought reproachfully. *Why should he do something like this to me?* She wondered just what he would have to say when they met Saturday for their tennis date. *Well, it certainly had better be good*, she thought, *real good!*

♦ FRIDAY dragged by. Marilou found herself with a mild sense of anticipation (unusual thing, that) as she thought of the party that night. Sitting on the back steps, she was brushing her damp hair dry. The warm sun was pleasant. She watched with interest as two frisky squirrels scampered over the lawn. Uninhibited freedom, that's what. Freedom—the word sounded vaguely pleasing to her. It had been quite a while since she was free! *Disloyal!* a voice spoke suddenly inside. She stifled it quickly.

As she dressed for the party later, she felt good. She glanced in the long mirror and knew she looked that way, too. Her new cotton print just matched her blue eyes and set off her tan perfectly. For some unexplainable reason she felt that it was tremendously important to look her very best tonight. Her mother's voice from the stairs broke the dream.

"Hurry up, Marilou! The girls are here!"

"Just a sec, Mom! Be right down!"

One last spray of perfume and she was hurrying downstairs. Outside, the car was honking impatiently.

"Hiya, Marilou! Same old stuff, huh? Never ready!"

"We're not Jim, you know, kid. You don't have to be beautiful for us."

At the mention of Jim's name a hush fell over the car. Someone giggled nervously. Evidently they all knew. Well, at least it saved her the trouble of explaining!

♦ A FRESH babble of feminine voices greeted Marilou as she walked in the front door. She had to admit it, somehow it was fun to be back with the gang again! Fun she hadn't had for a . . . again she stifled the inner voice that said, *Disloyal!*

"Hello, Marilou," came a low, hesitant voice on her left. She turned toward the sound and frozen suddenly, as she met Sally Burton's eyes. In spite of herself, her mind became a vacuum of whirling nonsense. *Sally? Here? But she isn't really in the group. And talking to me? What could she possibly be trying to do? Prove something? She has more nerve than sense!*

"I . . . I suppose you're wondering why I want to talk to you tonight, aren't you?" the soft voice said.

"Well . . . yes. Yes, I am."

"There's something I wanted to explain to you—that is, if I can. It's . . . it's about Jim. He's been telling me some really wonderful things that have made me think—well, think differently from what I ever have before. Things about God and His Son. I've never heard anything like it and no one has ever bothered to tell me—that is, until Jim did. But what I wanted to say was, I know you're going steady with him, and it really wasn't quite fair for me to be seeing him. I hope you will understand and forgive me. Will you?"

Marilou swallowed hard and for a moment was silent. Then she found her voice. "I . . . yes! Oh, yes! Thank you for telling me, Sally. I . . . I think I understand about you and Jim . . . and about Jim and me . . . and, well, lots of things that I haven't quite realized before."

"The reason I'm telling you, Marilou.

## By MARGARET HALL

is that I felt that now—since we're all in God's family—I should be honest with you."

"I see . . . and thank you, Sally. Thank you very much." Dimly she watched Sally move away into a group of girls and then she was gone. A surge of shame rose within her. She wanted terribly to hate the girl and couldn't. For somehow Sally had found courage and strength to come in her new found faith and explain things, when she herself had never found that same courage to speak to Sally about the Lord.

But it was more than that. She thought of all the opportunities she had been missing—Jim, too—new friends, all kinds of fun, really endless ways to enjoy themselves, and yet they had written them all off just to be going steady. For the first time she saw all of these things so clearly, and realized how stupid and selfish they had been.

And Jim . . . what about him? Did he feel the same way? And how would he handle this situation? Marilou was surprised to find herself smiling at the prospect of meeting him tomorrow.

\* THE sunlight slanting through the blinds woke Marilou suddenly, making her blink as she opened her eyes. She lay there for several minutes thinking hastily. Saturday—Jim—tennis at ten. She turned over. What time was it, anyhow? She squinted at the dial on the night table. She could have saved herself the trouble.

"Hey, Sis! Shake it up fast! Jim's comin' up the walk!" Chip tore down the front stairs and out the door to make official greetings.

By the time Marilou was half dressed, struggling with the laces on her sneakers, she noticed her hand shaking. This was silly! At least, she could look as if she had a little self-confidence! She drew in a couple of deep breaths and resumed dressing, a little slower this time. Finishing the shoe and gathering her tennis racket and balls, she took one last reassuring glance in the mirror, tilted her chin up and marched down the stairs.

"Uninhibited freedom,"  
Marilou whispered as she  
brushed her hair.  
She hadn't been free  
for a long time, had she?



## TEENS, WRITE FOR YS!

Starting in the September issue, "Teens in Type" will be resumed. So, if you are in your teens and like to write, here's your chance to see what you can do.

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2. Articles, true experiences, fiction—any type of writing so long as it has a Christian tone.
3. Writer must be in teens when story is written.
4. Double space and type if possible, but legible writing will qualify.

Send your manuscripts to "Teens in Type," YOUTH SUPPLEMENT, 820 N. LaSalle St., Chicago 10, Ill.

♦ JIM didn't have much to say on the way to the club, and Marilou found the silence comforting. As they turned up the walk to the clubhouse, he slowed his step and finally stopped altogether. "Marilou, I want to say something . . . I mean, there's something I have to explain. Because . . . well, because I've been unfair to you. You didn't know it, but . . . well . . ."

He shuffled his feet on the gravel. Marilou waited. "It's just that . . . well, you see, I've . . ." He stopped suddenly, then blurted, "I've been seeing Sally Burton!" Wetting his lips, he looked up. *The dam's busted*, she thought. His words began to tumble over one another.

"The reason was, I took her to Fellowship and talked to her about the Lord. It all started when I saw her out at the lake and we . . . well, I just felt I had to explain things to her. I guess that's all there is to say. You'll probably want to break off now?" he ended, glancing up questioningly.

"If that's what you want, Jim," Marilou said softly.

"Well . . . I'm all mixed up inside. I . . . want to and I don't. I like you, Marilou, but I feel we're missing out on a lot of other things—by having to be so careful what we do, where we do it, and who we do it with, because we're obligated to each other first and . . . don't you see what I mean?"

They had begun walking again. Marilou nodded without looking up, then raised her head to meet Jim's eyes. "Yes, I see what you mean, Jim, and I feel the very same way. We've both learned a lot, and I think we both know more what we want."

They had reached the gate of the courts. Jim led the way onto the vacant asphalt and turned to face her. "Marilou, I . . . I couldn't tell you how glad I am! Okay, you call it and spin! What's it going to be?"

"Our same understanding, without any chains, rings and promises to be broken! And I call it flat!"

The racket spun and dropped to the ground. It was flat.

"Well, you won as usual." Jim grinned a rather sheepish grin.

"Don't I always, smarty?"

Jim vaulted the net to his court, took his position, and yelled:

"Tell you better when the game is over! Go ahead, serve!" END

### GOD'S APPOINTMENTS

*Fear ye not, stand still, and see the salvation of the Lord. Exodus 14:13.*

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## "By Faith, Not Sight"

Vivian Philgreen

My path was filled with fear, with doubt;  
With eagerness I groped for light.  
Which path to take? Where would it lead?  
He said to walk  
"By faith, not sight."

The years are past when plans depend  
On mother's word, on father's might.  
Decisions wait; self hopes to win,  
But He says, "Walk  
By faith, not sight."

Life's years are few, my wisdom young,  
I hope the best, I want the right  
To love, to serve, to be loved too;  
But still He says,  
"By faith, not sight."

The world is filled with struggling hearts;  
Engulfed by sin, they curse their plight.  
I long to help. What plan to use?  
But still He says,  
"By faith, not sight."

And so I bow at Wisdom's feet,  
With yielded heart give up the fight,  
No more to struggle, win my own;  
Still mine to walk  
"By faith, not sight."

The moment comes; the victory's mine.  
He sees ahead: the way is bright;  
On Him my life, my service rests.  
I walk by faith,  
I trust His sight.

August, 1958

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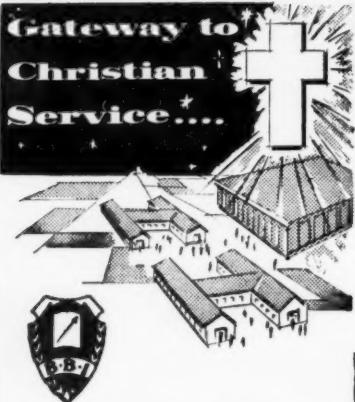
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# What Does the Bible Say?



Use those friendship-bridges you have built between yourself and others you know!

## How to Win Your Friends

By Anthony C. Capon

**B**IBLE study, such as we have been undertaking together these past few months, should mean more than just making notations and picking up knowledge. God intends it to be effective in two ways: (1) In ourselves, as we allow the Scriptures to mold us into the image of Christ; (2) In others, as the Word of God works in them through our testimony.

Most of our study in this series has been geared to our own spiritual profit. Now we must concentrate on how to bring Bible blessings to our friends. Let's find out from Scripture how to lead someone to Christ.

But first, suppose we review what we learned last month. You remember we found in the Bible that we are meant to be fruitful for Christ by "winning souls"—that is, by bringing others to a definite step of decision for Christ. We saw that we shall never achieve this unless we have good "bridge-heads" (points of contact) with non-Christians.

Have you been building some good friendship-bridges between you and others in your school and neighborhood?

Now let us find out how you can use those bridges! You are praying for a friend or friends your own age whose friendship you are cultivating and whom you are claiming for the Lord. How are they going to be won?

Neither you or your friend can choose the day of his spiritual birth. God does that. What name is given to this "day" in First Peter 2:12? This is an important verse, for it tells us that the witness of our "good works" is intended to lead up to a decision by our friends in the day when God "visits" them. We will see some examples of people in the Bible who were "visited" by God in this way.

Acts 2:37 tells us of some people who probably had never worried about their sin before. But what are they feeling about it here? Conviction of sin and

need is one of the things God will work in our friend in answer to our prayers. You find another example of it in Acts 16:29 and 30 (who was the person in this case?), and the explanation is in John 16:8 (who convicts of sin?).

Acts 16:14. Who was the person whom the Lord visited in this verse? In our last paragraph people's hearts were pricked; here, a woman's heart is . . . what? How hard and tightly closed the hearts of some of our friends seem! But the day will come when they will open their hearts to the working of the Holy Spirit. That is the day for which we must watch. You must work together with God, as Paul did in Second Corinthians 6:1. Your friends will then be greatly in need of your help and counsel.

Look up Luke 19:44. Who were the people who had missed their opportunity? Is any second chance promised? What was to happen to them? How tragic if some would miss an opportunity of salvation because we were too slow-witted or too lazy to lead them through to a step of faith! Yet this often happens.

We take a friend to a meeting where Christ is preached. The friend is interested and quite touched by the message. But it goes no further because we don't see an opportunity here for counselling. Another friend has an accident or a bereavement or even just a failure in exams. Instead of seeing the open door we go no further than generalities.

\*WHEN a friend is wide open for spiritual help there are two things we should aim to do. First, explain very simply the gospel message as it is in the Bible. Second, lead to an actual decision for Christ. This was exactly what Peter did on the day of Pentecost (Acts 2).

How do we explain the gospel message? Turn to First Peter 3:15. What does it say we must be? Are you ready, so that if God gives you an opportunity to explain the gospel to someone you will be able to do so without a moment's hesitation? There are four parts to the message you must bring.

*Man's need* is the first. Show your friend the relevant verses in your Bible, and use our question and answer method with him.

What does God require us to be? (I Pet. 1:16) Are we? (Rom. 3:10-12, 19, 23) What follows from this? (Isa. 59:1, 2)

Explain very simply what sin is: breaking God's laws as they are found in the Bible, and failing to love the Lord with all one's heart. It is being in a state of rebellion against God.

Then show that man can do nothing to cleanse himself from the stains of the past, nor can he free himself from future sin.

Read Jeremiah 2:22. Who still sees the marks of sin on us, even when we have covered it up outwardly? Jeremiah 13:23

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refers to the future. How much hope has the sinner of changing his ways in his own strength?

God's provision comes next. It springs out of His wonderful love even for the sinner. See Jeremiah 31:3. How long will this love last towards each individual? Then read First Peter 2:24. How has God dealt with the great sin problem? Also read Galatians 2:20. Since Christ is risen again, where can He now live? What difference will this make?

Show simply how Christ is the answer to all our need. Remember what (in one word) Philip preached to the Ethiopian (Acts 8:35). Explain what Christ means to you.

Man's response is third. Is there any restriction on the number of people who receive God's material blessings of sunshine and rain? Matthew 5:45 gives the answer to this. But what of spiritual blessings? Is everyone automatically forgiven because Christ had died? Christ Himself answers this in Luke 13:3. Man must make a response to God's love.

You must be very clear in your explanations at this point, because you are telling your friend what he must do. To put it in four Bible words, the response is *repent, believe, receive, follow*, and the references are Acts 3:19, Acts 16:31, John 1:12, Matthew 9:9.

Christ's promise suitably ends your presentation. What does He promise to those who take these steps? See John 5:24 and 6:37.

♦ You have now enlightened your friend as to what a true Christian is; but he is still not one himself. Therefore . . .

Challenge to decision. After answering any questions your friend has, use a verse like Revelation 3:20 to put the challenge. Where is Christ said to be? What is the door? What is He doing, and why? What do I have to do? What promise does He make to me if I do this?

Many Christians fail even at this point to lead the person to Christ. Go right through with it, and see what God will do. If a plea for urgency is needed, use Second Corinthians 6:2. Do not be wearisome and offensive by over-insistence. But do not be weak and flabby by being apologetic. If the friend will receive Christ, pray with him, and help him to make contact with the Saviour.

Now, if contact is actually made, your friend is a new spiritual child (Philemon 10). You must care for the new "baby," teach him how to feed upon the "milk of the Word" (I Pet. 2:2), to pray (I Thess. 5:17), to meet with other Christians (Acts 2:47), and so on. Meet frequently with the new Christian, especially in the early days when Satan will be counter-attacking hard.

END

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# YOUTHGRAM

Youth in action cross-country

By JACK DANIEL

» Lutheran sets new javelin record. John Fromm, senior from Pacific Lutheran College, set a new national collegiate javelin mark of 252 feet 10½ inches, breaking his own previous record of 248 feet, set a year ago June. In 1957 he toured Europe with the All-American track team. Other Lutheran athletic standouts include George Troutman of Capital University whose specialty is the shot put, now ranking eighth in his field among American track stars. Top pitcher and honor student is Ray Erxleben of Texas Lutheran College who plans to pitch pro ball and teach college math.

» Do something about wild teenagers, don't just complain. The reluctance of Laguna Beach, Fla., motel owners to rent their rooms to vacationing teenagers prompted a Birmingham, Ala., church to do something positive about the problem. It also made possible a vacation the teenagers will long remember. The group of fifty teenagers attended Bible study in the morning and vespers in the evening, besides the usual vacation fun.

» Japan students are under communist pressures. That's the word from Christian missionaries who find they must show the superiority of Christianity over communism to university students who find themselves needed by their Red friends. The well-worked out communist program includes invitations to parties, then to study groups, then, if the student shows added interest, invitation to a "service" group, whose aim is to do something to further communism. If the student decides he's had enough, he suddenly finds he loses his vital outside job, usually necessary to stay in school. He's left out of the group with whom he had begun to feel at home. Public insults often follow.

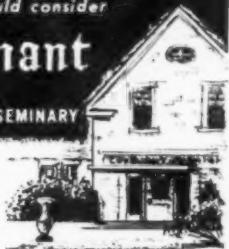
» Not quite half way is a phrase that challenges Inter-Varsity Christian Fellowship as it reviews a survey of California's 59 public junior colleges. IVCF has 18 clubs on as many campuses, out of a total of 75 clubs on 33 campuses. Twenty-six colleges have no on-campus religious club of any kind. In addition to IVCF, the other clubs are made up of Catholic, YMCA, YWCA, Latter Day Saints, Methodist, Presbyterian, Lutheran, Episcopalian, Independent, Christian Science and Jewish students.

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We wonder if you have ever come to yourself, or whether you have been running away all your life. We wonder whether you have ever faced reality. It is not a very pleasant experience. But without it you will never take one step toward the Father's house. Without an honest appraisal you will never be a happy person. Because the things of this world cannot give what your soul is hungering for—the joy of a cleansed conscience, the peace of God that passes understanding, a place of loving favor in the family of God.

Like the father in the story, God is looking for you, and waiting to receive you. But he who comes to God must first come to himself. We pray that you will do both.

The Editors

(Read Luke 15:11-32; John 3:14-18; Revelation 3:20; John 1:12.)

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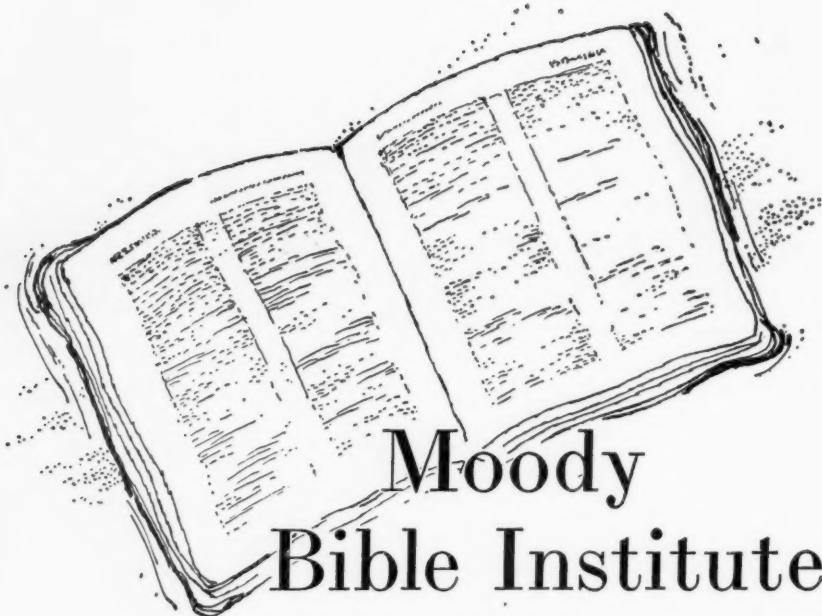
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